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THE TWENTIETH CENTURY.[1]

LET us take a retrospective glance at the period embraced by the last twenty years, and let us picture to ourselves the probable subject of an article we may imagine to have been written a hundred years ago. The first thought of the writer would have been one of congratulation upon the termination of the embroilments which had characterized the short life of the old Confederacy, the adoption of the new Constitution, and the possibilities which a more perfect union of the thirteen original States must have suggested. His hopes would have led him to predict for the newly founded government a great future; his apprehensions would have led him to fear lest the storms it had inherited from the old Confederacy would wreck it before it was fairly launched, for the soul of John Marshall, the great Chief-Justice, had not yet entered into the new Constitution to give it vigor, stability, and completeness. He would probably have inflamed the imaginations of his readers with the possibilities of the coming century: the redemption and peopling of the Western wilderness; the rapid growth of population; the probable accession of new States; the conversion of the Indians; and the certain expansion of our territory to the Mississippi. Had his imagination been peculiarly fervid, he might even have anticipated the purchase or conquest of Louisiana and Florida, and the possible extension of our sovereignty to the shores of the Pacific.

[1] From an address delivered before the graduating class of Yale Law School, June 24, 1895.

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But, however glowing his anticipations of the future might have been, he would have utterly failed to grasp the tremendous changes the nineteenth century was to produce, since there was nothing in his past experience to suggest the keynote to those changes,—its *inventions*. Those were the days of the stage-coach, the sailing-packet, and the mail-carrier. There was little in this particular to distinguish the eighteenth century from the five that had preceded it. Gunpowder and the printing-press had done a great work, but they had not materially affected the social life of the people, and the latest of them was already over three hundred years old. True, the steam-engine had been invented and put to the humble use of pumping water, and Franklin had drawn lightning from the clouds; but the possibilities of steam and electricity as factors in civilization were yet undreamed of. People lived much as they had lived for centuries before: rarely travelling except from necessity; reading a weekly paper or an occasional pamphlet, if reading at all; and utterly oblivious of the fact that the cotton-gin for which Eli Whitney had, three years before, obtained a patent, was but the forerunner of a series of brilliant inventions which were destined to revolutionize the world, and in comparison with which all the prior discoveries since the Christian era were of minor importance.

Unquestionably the foremost of these inventions are the employment of steam for the purposes of transportation, and of electricity for the transmission of intelligence. Both came into general use during the last decade of the first half of the century. Both have measurably changed the face of nature. Both have profoundly affected the inner life of the people. If we owe to steam the enormous increase in immigration; the rapid settlement of the West and the partial depopulation of the East; the building up of great cities at the expense of the rural districts; the magnitude of modern commerce; the introduction of foreign languages, habits, and customs; and finally (let us not despise it too much) the annual vacation in Europe, we are indebted to electricity for all that was needed to supplement the triumph of the railway and steamship,—the instant communication with every part of the world, the prodigious expansion of the daily press, and the rapid and general diffusion of intelligence. These, however, are but the primary effects,—effects which, though of great importance, required but little of prophetic wisdom to forecast. They have been dinned into our ears for half a century; every schoolboy is familiar with them; and perhaps I even owe an apology for mentioning them.

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But these—the immediate—effects, which are patent to every observer, and which began to manifest themselves as soon as the use of railways and telegraphs became general, are greatly inferior in their economic importance to certain secondary effects which have become apparent within the past thirty years, and which threaten not only to affect the political future of every State, but to revolutionize the entire productive industry of the world. It is a change which began silently, has progressed furtively but relentlessly, and is yet only at the threshold of its tremendous possibilities. So unforeseen was it that it may be said to have stolen upon us like a thief in the night. It may be summed up in the single word *consolidation*,—consolidation in politics, in business, in society.

This influence is everywhere the same: the absorption of small states; the creation of large ones; the centralization of power in the hands of a few; the unification of people of kindred race and similar language; and, in this country, a vast accession to the power of the Federal Government. Wise men may differ as to whether the liberties of the people can better be preserved in large states or in small ones. History doubtless favors the latter; but the historical republics had neither steam nor electricity, nor the general diffusion of education and intelligence they have brought in their train. In producing the evil—if it be an evil—they have also furnished the antidote. The nineteenth century has given birth to large states, but at the same time has curtailed the privileges of the great, has expanded the area of freedom, and entrenched the people in their natural rights. But these speculations are of little value. The large states are upon us and overshadow us. They have come to stay, and, for better or for worse, the world must adapt itself to their conditions.

The consolidating influence is not less manifest in matters of internal economy, and is as potent in business as in politics. In fact it may be said to have revolutionized the whole system of production. Where transportation is slow and expensive, each state becomes a manufacturing community of its own; where it is cheap, local manufacturers and dealers are driven to the wall by the competition of the great producers, who manufacture only where it can be done to the best advantage. The results are large enterprises, only rendered possible by combinations of capital: great corporations, monopolizing the production of all the comforts and many of the necessaries of life; immense farms and pastures, flooding the markets of Europe with cheap meats and grain, curtailing the rents of the landlords and de-

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pressing the value of their lands; the crushing out of small producers, and the centralizing of production where labor and material can be obtained the cheapest.

We may lament the disappearance of the small employer,—the man who worked with his hands as well as with his brains, and was little more than the most skilful of his dozen workmen; we may even become pathetic over the loss of the spinning-wheel and the loom of our grandmothers: but we may find consolation in the thought that the cost of production has been steadily growing less; that comforts and even luxuries of life which a hundred years ago were unknown to the majority of people are now within the reach of nearly all; and that the profits which formerly went to the small producer are now even more widely distributed in the form of dividends to stockholders,—little rivulets of wealth which trickle through all classes of society and offer the rewards of thrift to the humblest households in the land. If the head of the great corporation takes to himself an apparently disproportionate share of the profits, it is only in obedience to a universal law that the man who develops extraordinary capacity in any direction receives an extraordinary reward. A lawyer who earns $5,000 a year may, in nine cases out of ten, do his work as well as the one who earns $50,000, but in the tenth case the latter may be worth to his clients every dollar he costs them. A picture by Meissonier, worth $20,000, may to an unskilled observer be scarcely distinguishable from one worth $200, but there is an impalpable something which to an artistic eye stamps one as the work of a great artist, and the other as that of an ordinary painter. While the manager of the corporation may be inferior to a thousand of his employees as a mere handler of tools, his talent for organization, oversight, and direction, his knowledge of details, his anticipations of the market, may make all the difference between success and failure. He is the general of the army, the master of the ship, the Speaker of the House, the Prime Minister of the Cabinet, and his talent for leadership is not to be measured by ordinary standards. The refusal to recognize this ability has been fatal to nearly every scheme for coöperative production.

I have referred to the material changes of the nineteenth century as furnishing the keynote to the progress of civilization during that period. But what is more strictly of personal interest to us, the law, conservative as it is, has not been at a standstill. While its fundamental rules have remained, and must always remain, the same, because they are founded upon immutable principles of justice, legislation

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has abolished much of what was intended as a wholesome restraint upon individual liberty, and has almost revolutionized the practical administration of the law. It has done away with the ancient tenures of real estate which grew out of the feudal system, and made the transfer of land almost as simple as that of personal property: it has emancipated the married woman from the chains of coverture, and has not only secured to her, by statute, rights once grudgingly conceded by courts of equity, but has made of her a distinct entity from her husband, and armed her with all the weapons necessary for the protection of her natural rights: it has put an end to imprisonment for debt, and created a homestead exemption: it has swept away in most of the States the ancient forms of actions and approximated pleadings to the models of the civil law: it has opened the door of the witness-box to parties and interested witnesses, abolished grand juries in several of the States, simplified indictments for murder, and restricted the number of capital crimes.

The character of litigation has changed as much as the law itself. The lawyer of the last century looked askant at a court of equity, brought his actions at common law, and demanded a jury of his peers. He had imbibed the prejudices of Lord Coke against tribunals proceeding according to the course of the civil law, and thought his chances of success there were measured by the length of the chancellor's foot. But we have changed all that. The multiplicity of corporations, the enormous growth of the patent system and of the internal commerce of the country, have given rise to questions with which juries are incompetent to deal. The result is that the great litigation of the country is now carried on in courts of equity and admiralty. In some States juries have almost disappeared, except in criminal cases and actions for torts, where their well-known generosity still finds ample scope: in nearly all there is a large proportionate decrease. Forensic eloquence has declined, and the man who can state clearly a complicated series of facts has taken the place of the typical lawyer of the last generation, who could move a jury to tears. Where there is a choice of remedies, the resort is usually to a court of equity; and large interests are treated as safer in the hands of a single upright, passionless judge, or bench of judges, than in those of the average jury. It is certainly a tribute to the purity of the American judiciary that this confidence is so rarely misplaced, and that their decisions are so seldom the result of fear, favor, affection, or the hope of reward.

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I have thus briefly summarized the changes of the past century to emphasize the point that we are entering a more than usually critical period. Old things are rapidly passing away, and the question presses itself upon us,—What will the Twentieth Century furnish to take their place? The problem whether the Constitution of the United States embodied a feasible plan of government is already settled. Weak spots have undoubtedly been developed,—some changes seem almost imperative: but it still remains the most marvellous work of constructive genius that was ever created. It has grown with each decade in the affection of the people: the danger is, not that it will be changed, but that it will be regarded as too sacred to be changed,—a product of superhuman wisdom,—a mere fetish. If the power of the Federal Government has been strengthened, that of the States has not been materially impaired. The country has survived the shock of a great war. The loyalty of the South is unquestioned, and there has never been a time when strife between different sections seemed less probable than at present.

The man who should assume to prophesy what the Twentieth Century will bring forth is likely to be as far astray as the hypothetical writer I mentioned, who failed to take account of the inventions of the Nineteenth Century. At the same time, speculations based upon an existing state of things are not wholly useless. If they fail to anticipate every contingency, they may at least provide for some. If they are an uncertain guide for our future conduct, they may serve to point out to us our immediate duty. There are certain rules of human conduct which are obligatory at all times and under all circumstances. Of these are integrity, morality, and industry. Let us hope the time may never come when they will fail to receive their reward.

It is one of the ancient maxims of the law that a state of things once proven to exist is presumed to continue. So we may safely assume that the tendencies which the last half of the Nineteenth Century has developed will be prolonged into the Twentieth; that the great Powers of Europe, which have already parcelled out among themselves almost the entire continent of Africa, will look for new fields of conquest in the extreme East; that the process of absorption will go on with the usual indifference to the wishes of the native populations; and that another hundred years may see the entire Eastern hemisphere under their control. It will be your duty to see that their rapacity does not extend to the Western hemisphere. The lust of conquest, like that of acquisition, knows no bounds.

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The important changes of the Twentieth Century, however, promise to be social rather than legal or political. While the signs of the material development and prosperity of the country were never more auspicious than at present, it is not to be denied that the tendencies of the past thirty years to which I have already called attention have produced a state of social unrest which augurs ill for its future tranquillity. The processes of combination have resulted not only in putting practically the entire manufacturing industry of the country into the hands of corporations, but have enabled the latter to put an end to competition among themselves by the creation of trusts to monopolize the production of a particular article. It is doubtful if even during the reigns of Elizabeth and James,—when grants of monopolies by the Crown became the object of such public outcry that a statute was passed to suppress them,—monopolies have ever fastened themselves upon the necessaries of life to the extent they have done within the past twenty years, and that, too, in a country where manufactures and trade are absolutely free and unrestricted.

Upon the other hand, labor, taking its cue from capital,—though more slowly, because less intelligent and alert to it sown interests,—is gradually consolidating its various trade unions with the avowed object of dictating the terms upon which the productive and transportation industry of the country shall be carried on. The ancient war between capital and labor, which has been waged with more or less bitterness since the day when capitalists and laborers began to constitute distinct classes, bids fair to array their respective forces in two hostile camps to do battle for the command of the productive forces of the country. The reconciliation of this strife, if reconciliation be possible, is the great social problem which confronts us.

That the solution of this does not lie in the destruction of private property is as certain as that the civilized world will not return to barbarism. National socialism has never been found except among primitive types of people, and the history of civilization for the past four thousand years has been largely the history of individuals who have sought to acquire property for themselves, and to protect it from the rapacity of their neighbors. The fruits of this long struggle are not going to be abandoned at the behest of a few theorists, however honest, who imagine they see in the abolition of property a panacea for all the evils which the acquisition of such property entails. Under our present social system, with all its faults, the civilized world is constantly growing richer, freer, more prosperous

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than ever before,—the richer less ostentatious in the display of their wealth; the poorer better housed, better clad, and better fed. Certainly the burden of proof is upon those who claim that this civilization is a failure. Nothing can demonstrate the soundness of their principles so well as a practical experiment in socialism upon a large scale. If a successful experiment of that kind could be offered to the world, they might have some title to claim that civilization should be reorganized upon that model. It must be confessed, however, that the efforts heretofore made in that direction have rarely met the expectations of their founders. The truth is that distinctions in wealth within reasonable limits, so far from being objectionable, are a positive blessing even to the poor, in the opportunity they afford for a diversity of labor and of talents. The census of 1890 shows that if the entire property of the country were equally divided, each inhabitant would have $1,036. Imagine such division to be made, and by some legal magic to become permanent,—everyone with the necessaries of life, but with few of its comforts and none of its luxuries. With no reward for industry, and no punishment for idleness, what would be the proportion of the industrious to the idle? Where would be the incentive to labor? What would become of the hundreds of thousands who are engaged in providing luxuries for the rich and in ministering to their pleasures,—what of the architects, the painters, the sculptors, the manufacturers of carriages, pianos, jewelry, and the thousand-and-one articles of this description, were the demand for them suddenly to cease? The truth is, the whole fabric of civilization is built upon the sanctity of private property. Were this foundation to be taken away, the structure would crumble into ruins.

While it is entirely true that the business methods of the past thirty years have tended to increase enormously the fortunes of a few, and thus to widen the gulf between the very rich and the very poor, it is wholly untrue that the poor as a class are either absolutely or relatively poorer than before. Indeed the number of small but comfortable homes in every part of the country, as well as the reports of savings-banks and building and insurance associations, prove incontestably that the poor have shared in the prosperity of the rich, and that the average standard of comfort was never higher than at present. Indeed the average working-man of to day lives better and possesses more of the comforts of life than the average noble of six hundred years ago. The sins of wealth, though many and grievous, have not generally been aimed directly at the oppression of the poor.

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While I feel assured that the social disquietude of which I have spoken does not point to the destruction of private property, it is not improbable that it will result in the gradual enlargement of the functions of government and in the ultimate control of natural monopolies. If the Government may be safely entrusted with the transmission of our letters and papers, I see no reason why it may not also be entrusted with the transmission of our telegrams and parcels, as is almost universally the case in Europe; or of our passengers and freight, through a state ownership of railways, as in Germany, France, Austria, Sweden and Norway? If the state owns its highways, why may it not also own its railways? If a municipality owns its streets and keeps them paved, sewered, and cleansed, why may it not also light them, water them, and transport its citizens over them so far as such transportation involves a monopoly of their use? Indeed, wherever the proposed business is of a public or semi-public character, and requires special privileges of the state, or a partial delegation of governmental powers,—such, for instance, as the condemnation of land, or a special use or disturbance of the public streets for the laying of rails, pipes, or wires,—there would seem to be no sound reason why such franchises, which are for the supposed benefit of the public, should not be exercised directly by the public. Such at least is the tendency of modern legislation in nearly every highly civilized state but our own, where great corporate interests, by putting prominently forward the dangers of paternalism and socialism, have succeeded in securing franchises which properly belong to the public. The fear, too, that these monopolies may be used for political purposes has hitherto proved an insuperable objection to their exercise by the state; but the development of civil-service reform has of late been so rapid and satisfactory that its introduction into this new field of usefulness would follow as a matter of course, and would obviate the most formidable difficulty in the way of the proposed change. Should the assumption of these natural monopolies by foreign states and municipalities prove as successful as they now promise, the question which will confront the legislatures of the Twentieth Century will be, not whether these extensions of governmental functions are socialistic in their tendencies, but how long this country can afford to lag behind others which we have been taught to look upon as conservative and inert. Progress in this direction should undoubtedly be made with great caution, and each step should be taken in the assurance that the last one has already been vindicated by the result.

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While I have no doubt of the ultimate settlement of our social problems upon a reasonable and judicious basis, there are undoubtedly certain perils which menace the immediate future of the country, and even threaten the stability of its institutions. The most prominent of these are *municipal misgovernment*, *corporate greed*, and the *tyranny of labor*. The dangers which a hundred years ago threatened the very existence of the new Constitution have all happily passed away; but these, which were then unsuspected, have risen to take their place.

Municipal corruption has come upon us with universal suffrage and the growth of large cities, and in general seems to flourish in a ratio proportioned to the size of the city. Why a system of government which, upon the whole, works well in small towns, and even in States of considerable size, should break down so completely when applied to large cities, may seem strange at first, but after all is not difficult of solution. The activities of urban life are so intense, the pursuit of wealth or of pleasure so absorbing, as upon the one hand to breed an indifference to public affairs; while upon the other, the expenditures are so large, the value of the franchises at the disposal of the cities so great, and the opportunities for illicit gain so manifold, that the municipal legislators, whose standard of honesty is rarely higher than the average of those who elect them, fall an easy prey to the designing and unscrupulous. Franchises which ought to net the treasury a large sum are bartered away for a song; privileges which ought to be freely granted in the interest of the public are withheld till those who are supposed to be most immediately benefited will consent to pay for them; gross favoritism is shown in the assessment of property for taxation; great corporations are permitted to encumber the streets and endanger the lives of citizens; while every form of vice which can be made to pay for the privilege is secretly tolerated. The consequence of all this is thus depicted by a recent English writer who has made a study of our municipal institutions:

> "I have watched the rapid evolution of Social Democracy in England; I have studied Autocracy in Russia, and Theocracy in Rome; and I must say that nowhere, not even in Russia, in the first year of the reaction occasioned by the murder of the late Tzar, have I struck more abject submission to a more soulless despotism than that which prevails among the masses of the so-called free American citizens when they are face to face with the omnipotent power of the corporations."

Granting this to be overdrawn,—for I am unwilling to believe that corporations are solely responsible for our municipal misgovernment,

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—the fact remains that bribery and corruption are so general as to threaten the very structure of society. Indeed, we are being slowly driven to the conclusion that the best-governed city in the country—I had almost said the only well-governed large city—is administered upon principles which amount to a complete negation of the whole democratic system. Universal suffrage, which it was confidently supposed would enure to the benefit of the poor man, is so skilfully manipulated as to rivet his chains, and to secure to the rich one a predominance in politics he had never enjoyed under a restricted system. Probably in no country in the world is the influence of wealth more potent than in this, and in no period of our history has it been more powerful than now. So far as such influence is based upon superior intelligence and is exerted for the public good, it is doubtless legitimate: so far as it is used to secure to wealth exceptional privileges, to trample upon the rights of the public, to stifle free discussion, or to purchase public opinion by a subsidy of the press, it invites measures of retaliation which can scarcely fail to be disastrous. Mobs are never logical, and are prone to seize upon pretexts rather than upon reasons to wreak their vengeance upon whole classes of society. There was probably never a flimsier excuse for a great riot than the sympathetic strike of last summer, but back of it were substantial grievances to which the conscience of the city seems to have finally awakened. If wealth will not respect the rules of common honesty in the use of its power, it will have no reason to expect moderation or discretion on the part of those who resist its encroachments.

The misgovernment of which I have spoken is so notorious and so nearly universal that it is useless to attempt to ignore it or to expect that it will cure itself. Whether the blame lies chiefly upon him who gives or upon him who receives a bribe, it is evident that the temptation must be removed, either by destroying the inducement or by elevating the character of those who are charged with the administration of the government. The fault is not that of one class alone. If the higher classes evade their just responsibilities, the lower will not fail to profit by their example. If the rich are seen to escape taxation by bribing assessors or by fraudulent removals from the city, the poor will not hesitate to avenge themselves in the coarser way of accepting bribes. Whether the remedy for all this lies in raising the character of the electorate by limiting municipal suffrage to property-holders, or in government by commissions, is a question which will not

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fail to demand our attentive consideration. The great, the unanswerable argument in favor of universal suffrage is, not that it ensures a better or purer government, but that all must be contented with a government in which all have an equal voice. If it be deficient in this particular, if it fail to protect the poor against the oppression of the rich, or the rich against a destruction of their property by the poor, —in short, if the representatives of the people betray their trusts, it is *pro tanto* a failure, and another method of representation should be adopted. If we cannot have government by the whole people, let us have government by the better classes and not by the worst.

I have pointed out *corporate greed* as another source of peril to the state. Corporations are a necessity in every civilized state. Great enterprises cannot be carried on without the aggregation of capital and the limitation of liability which distinguish them from ordinary partnerships. They have a practical monopoly of land transportation, of mining, manufacturing, banking, and insurance; and within their proper sphere they are a blessing to the community. On the other hand, the ease with which charters are procured has produced great abuses. Corporations are formed for trading or other analogous purposes with the design of crushing out rival dealers, often with a view, not of collecting together capital, but of avoiding personal liability, and under a name suggesting an individual rather than a corporate enterprise. Thus Mr. John Smith, who has made and laid away a comfortable fortune in a corner grocery, seeing disaster ahead, procures himself to be incorporated with a small capital under the name of "John Smith," and, when called upon by his creditors, assures them that their contracts were not made with Smith as an individual, but with Smith as a corporation, and that his liability is limited by his stock-in-trade. Corporations are formed under the laws of one State for the sole purpose of doing business in another, and railways are built in California under charters granted by States east of the Mississippi for the purpose of removing their litigation to Federal courts. The grossest frauds are perpetrated in the construction of such roads, which are built, not by the corporations owning them, for the best price that can be obtained, but by the directors themselves, under guise of a construction company,—another corporation, to which is turned over all the bonds, mortgages, and other securities, regardless of the actual cost of the road. The road is equipped in the same way,—by another corporation, formed of the directors, which buys the rolling-stock and leases it to the road; so that when the inevitable

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foreclosure comes, the stockholders are found to have been defrauded for the benefit of the mortgagees, and the mortgagees defrauded for the benefit of the directors. Indeed, the process of reorganizing—or, as it is popularly and often properly known, "wrecking"— corporations in the interest of the directors, has become an exceedingly profitable if not a very reputable industry. Property thus acquired in defiance of honesty and morality does not stand in a favorable position to invoke the aid of the law for its protection.

Worse than this, however, is the combination of corporations in so-called trusts, to limit production, stifle competition, and monopolize the necessaries of life. The extent to which this has already been carried is alarming, the extent to which it may hereafter be carried is revolutionary. Indeed, the evils of aggregated wealth are nowhere seen in more odious form. If no student can light his lamp without paying tribute to one company; if no housekeeper can buy a pound of meat or of sugar without swelling the receipts of two or three all-pervading trusts,—what is to prevent the entire productive industry of the country becoming ultimately absorbed by a hundred gigantic corporations? If a railway company originally organized to build a hundred miles of road has by fifty years of consolidations and leases become the undisputed master of ten thousand miles of transportation, what is to prevent it in another fifty years from monopolizing half the traffic of the continent?

Upon the other hand, railways themselves are not without their grievances. In more than one State they have been treated as if they were the lawful prey of the legislature, and so borne down by oppressive and discriminating taxation and by suits for personal injuries that they are fain to take refuge in that haven of distress for wearied corporations—a receivership. The truth is, the entire corporate legislation of the country is sadly in need of overhauling, but the difficulty of procuring concurrent action on the part of forty-four States is apparently insuperable. They should never be formed except for objects requiring large amounts of capital, and should be absolutely prohibited for farming or trading purposes, and particularly for trafficking in the necessaries of life. Their capital should be no larger than required for the object to be attained; and their life should be strictly limited in point of time, that they may be wound up at stated periods. Most important of all, these laws should be rigidly enforced, and not left to the hap-hazard of attorneys elected every two years by popular suffrage.

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From a wholly different quarter proceeds the third and most immediate peril to which I have called attention—*the tyranny of labor*. It arises from the apparent inability of the laboring-man to perceive that the rights he exacts he must also concede. If, for instance, an employer of labor should discharge an employee or refuse to hire him because of a difference between them as to wages, and should then forbid his obtaining employment elsewhere, and should assault the person and burn the property of anyone who proposed to give him work, he would naturally be considered a fit subject for mental treatment; yet a year never passes in which outrages of this description are not perpetrated under the name of "rights of labor." Men are harried, assaulted, and stoned, simply because they are willing to work for less than their assailants, while property is burned, public travel arrested, and large cities reduced to hunger, that great corporations may be compelled to employ workmen at wages fixed by themselves. This, too, in a nominally free country.

It needs no argument to show that such conditions are intolerable. The truth is that labor, like every other marketable commodity, will command such wages as capital is able to pay; and if laborers do not themselves become capitalists, by purchasing stock in their own corporations, and thus becoming profit-sharers, or laying aside their surplus earnings in savings-banks or elsewhere, it is because they lack the qualities of industry and thrift out of which capitalists are made. While certain enterprises do undoubtedly return large profits, capital as a rule does not, or the country would not be strewn with the wrecks of so many enterprises. Laboring-men may defy the laws of the land and pull down their own houses and those of their employers about their heads, but they are powerless to control the laws of nature,—that great law of supply and demand, in obedience to which industries rise, flourish for a season and decay, and both capital and labor receive their appropriate reward.

The outlook for a permanent peace between capital and labor is certainly not an encouraging one. The conflict between them has been going on and increasing in bitterness for thousands of years, and a settlement seems farther off than ever. Strikes are rarely successful,—strikes accompanied by violence almost never,—since violence engenders exasperation which always redounds to the benefit of the stronger party. When the Israelites went off upon their grand national strike, the first strike recorded in history, they are said to have despoiled the Egyptians; but the latter, so far from being won

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over by this argument, sent an army to pursue them across the Red Sea. On the other hand, when the Roman commons, driven to despair by the oppression of the patrician class, withdrew peaceably to the Sacred Hill, the latter were quickly brought to terms and conceded practically all that was demanded.

Arbitration is thought by some to promise a solution of all these problems, and where a dispute turns simply upon a rate of wages it may often be a convenient method of adjustment. Yet its function is, after all, merely advisory. It cannot compel an employer to operate his establishment at a loss; it cannot compel employees to work for less wages than they may choose to demand. If it could, it would reëstablish slavery under the name of an award. The whole theory of arbitration presupposes voluntary action—a voluntary submission of something in dispute—a voluntary performance of an award. Compulsory arbitration is a misnomer—a contradiction in terms. One might as well speak of an amicable murder or a friendly war. There are certain things, too, which cannot be arbitrated. Suppose a labor union should assume to dictate who should be employed and upon what terms, of whom material should be purchased, and to whom sales should be made. This involves no more nor less than the control of one's business, the surrender of which could not be made without the certainty of ultimate bankruptcy.

It is possible that a compromise may finally be effected upon the basis of coöperation or profit-sharing, under which every laborer shall become to a certain extent a capitalist. The difficulty of securing a competent manager at a salary which the workmen are willing to pay, and the necessities of the employees themselves, have heretofore proved an insuperable obstacle to coöperation in production. The faculty of accumulation is comparatively a rare one, and without it there will be no provision for unprofitable seasons in which the capitalist is forced to depend upon his accumulated store. In a few instances the necessities of a large family require the expenditure of all the earnings of a laboring-man, but in a majority of cases the thrift that lies at the bottom of every large fortune is lacking, and men prefer the certainty of a weekly stipend to the possibility of great profits. Perhaps with superior education, wider experience, and larger intelligence, the laboring-man of the Twentieth Century may attain the summit of his ambition in his ability to command the entire profits of his toil.

I have sketched briefly but frankly the dangers which seem to me to environ the future of the country, not because I believe them

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to be insuperable, but because I desire to call attention to the fact that upon our lawyers, as representing the legal intelligence of the country, will be laid the burden of averting them, and of preserving intact the liberties of the people. One of these—that of municipal corruption—seems to be peculiar to this country; the others are those in which the whole civilized world may be said to have its share. Some of them are the inevitable fruit of that process of consolidation upon which I have dwelt so largely; some of them have come upon us from an indifference to political responsibilities, and a good-natured endurance of evils that are not intolerable. In fact, patience under affliction is a leading defect of the American character. I fear it would be difficult to find a counterpart in this country to the sturdy London butcher who for years carried on a costly litigation against the British Crown to secure the privilege of walking through Richmond Park. Instead of applying the rule "*obsta principiis*," we are rather given to submitting with easy acquiescence to encroachments upon our natural rights until further toleration becomes impossible, when we reverse the old maxim and declare that what cannot be endured *must* be cured. There is a reserved force which is difficult to call into action, but, once aroused, may be relied upon to put an end to evils which have become intolerable.

Fifty years ago, what a recent writer has said of the Dutch, who represent even more perfectly than the Swiss the ideal of thrift united with a republican simplicity and contentment, might have been applied to this country:

> "In Holland are to be found riches without ostentation, freedom without insolence, taxes without poverty. The country goes on its way without panics, without insurrections,—preserving, with its fundamental good sense, in its traditions, customs, and freedom, the imprint of its noble origin."

In the vigor of our youth, the rapidity of our growth, and the exuberance of our wealth, we have already passed this stage, and are brought face to face with the problem how far great inequalities of condition are consistent with the maintenance of a perfect equality of rights. There never has been a time in the history of the country when men of independent thought—men who can neither be awed by the mastery of wealth nor seduced by the blandishments of popularity, were more urgently needed to guide the ship of state with a steady hand. Whatever the coming century may produce, I am satisfied its material prosperity will suffer no important check. Financial panics will doubtless recur every twentieth year with the regularity of a plane-

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tary revolution, to be followed by a cry for cheap money as inevitably as fever follows a malarial chill,—a cry quite certain to be drowned in the first wave of returning prosperity; but the country as a whole will grow richer, stronger, better. Progress will be made, but upon lines already drawn, for nothing is surer than that sudden or radical changes will not be permanent.

It has been given to the Nineteenth Century to teach the world how a great Republic can be founded upon principles of justice and equality: it will be the duty of the Twentieth to show how it can be preserved against the insidious encroachments of wealth as well as the assaults of the mob. The progress of all civilization has been from the reign of will to the reign of law, and as a rule that government is freest whose courts of justice are purest. Freedom and injustice are ill-mated companions: and at the basis of every free government is the ability of the citizen to apply to the courts for a redress of his grievances, and the assurance that he will there receive what justice demands. So long as we can preserve the purity of our courts we need never despair of the Republic. Of justice, it was eloquently said by Sidney Smith: "Truth is its handmaid, freedom is its child, peace is its companion, safety walks in its steps, victory follows in its train: it is the brightest emanation from the Gospel, it is the attribute of God."

HENRY B. BROWN.

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THE BOND-SYNDICATE: ITS EXCELLENT WORK.

TEMPORARY loans, on the part of nations, no matter how great their financial strength, may become necessary in the regular course of administration. The substantial addition to the permanent or bonded debt of a nation during a period of profound peace, a debt not occasioned by the construction of any great commercial thoroughfare or other internal improvement, but rendered necessary to meet the ordinary governmental expenditures and to maintain credit, is so unusual as to invite criticism. The explanation in the present instance is easily found and is twofold in character.

The largely reduced revenues under the McKinley tariff began to be felt before the close of President Harrison's administration. A deficiency in the near future was clearly apparent, and a consequent drain upon the Treasury balance inevitable. A greater danger to the Treasury, however, lay in the fact that the government was in the banking business and had issued five hundred millions of notes redeemable in gold, not to mention its obligations with respect to other forms of currency. The Treasury balance, meagre in the light of current expenses, became positively weak when viewed as a reserve against outstanding obligations. This was especially true as to the gold reserve. The maintenance of our present gold standard was easily the paramount question which confronted the President, and his task was rendered all the more difficult because of the silver sentiments of the legislative branch of the Government. The silver interests sought to utilize the emergency to compel legislation in their behalf, or, failing in this, to force the country upon a silver basis. Hence all legislative aid was withheld, and the President was compelled to avail himself of the ill-adapted provisions of existing laws.

The recent bond-issue can only be properly understood and appreciated by recalling the conditions preceding the issue, as well as the exact status of the Treasury and the commercial and fiscal condition of the country at the time Secretary Carlisle executed the now famous contract with the bond-syndicate. On January 17, 1894, the Secretary of the Treasury called for proposals for $50,000,000

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ten-year, 5 per cent bonds, the sale of which netted the Treasury $58,660,917. On November 15 a similar call resulted in the sale of $50,000,000 bonds, netting $58,444,900, and on February 8, 1895, a sale of $62,317,500 thirty-year, 4 per cent bonds was made to J. P. Morgan & Co. and August Belmont & Co. of New York, and J. S. Morgan & Co. and the Messrs. Rothschilds of London, netting $65,117,500. The first two issues were taken by American bankers, principally of New York City. The following table, showing the condition of the Treasury on the dates named—being the date of the circulars inviting proposals for bonds and the date of the syndicate contract—will clearly show just what conditions confronted the Secretary of the Treasury and induced his action:—

TREASURY BALANCES FOR DATES NAMED.

	Jan. 17, 1894.	Nov. 13, 1894.	Feb. 8, 1895.
Gold coin	(Coin and bullion not separated except at end of month.)		$52,093,118
" bullion			43,288,961
Total gold	$148,797,802	$126,163,303	$95,382,079
Less certificates outstanding	77,300,889	64,155,959	52,599,019
Net gold	**$71,496,913**	**$62,007,344**	**$42,783,060**
Silver dollars of 1878	$336,686,560	$339,264,753	$341,263,500
Silver dollars and bullion of 1890	153,112,214	151,062,219	150,742,639
Total silver	$489,798,774	$490,326,972	$492,006,139
Less Treasury notes and certificates out.	488,678,655	488,542,784	484,414,784
Net silver dollars	**$1,120,119**	**$1,784,188**	**$7,591,355**
United States notes	$47,008,790	$70,137,507	$88,200,392
Less currency certificates	40,595,000	58,575,000	37,205,000
Net United States notes	**$6,413,790**	**$11,562,507**	**$50,995,392**
Miscellaneous: Treasury notes	$2,529,185	$28,375,580	$34,495,128
Silver certificates	6,736,226	6,541,924	7,481,258
National bank-notes	14,335,010	4,829,051	6,009,933
Subsidiary silver	13,336,153	16,378,092	15,663,406
Bank deposits, etc.	22,239,360	16,050,214	18,028,072
Total	$59,175,934	$72,174,861	$81,677,797
Liabilities (current demand)	46,283,506	43,145,770	40,352,034
Net miscellaneous	**$12,892,428**	**$29,029,091**	**$41,325,763**
Cash balance	**$91,923,250**	**$104,383,130**	**$142,695,570**

It will be noted that of the $91,000,000 cash balance in the Treasury, January 17, 1894, over $13,000,000 were fractional silver and not available for paying the current expenses of the Government. Of the $78,000,000 remaining, $1,120,119 were in silver dollars and

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$71,496,913 were gold. Manifestly the Treasury was not so much in need of gold as it was in need of funds. The McKinley tariff, although it increased the duties upon some articles, radically reduced the revenues by lowering the tariff upon many articles and largely increasing the free list. For the fiscal year ending July 1, 1893, receipts exceeded expenditures by only $2,341,674.29. The succeeding year there was a deficit of $69,803,260.58, which has continued to increase up to the present time.

The Government did not so much need gold as it needed any kind of money with which to discharge its obligations to its own citizens. Had the Secretary possessed power to issue exchequer notes or to negotiate a popular loan, he could easily have met the deficit in the revenues and maintained his gold. From January 1, 1893, to January 17, 1894, the Sub-treasury in New York paid into the New York Clearing House, in settlement of its debit balances, $75,571,000 in *gold*, because it had no other available funds. The amount of gold payments during the calendar year 1892 was inconsequential. Of the $182,222,317 secured from the three bond sales, $90,000,000 have been used in payment of current expenses. With the Silver-Purchase Act of 1890 repealed, and our revenues equal to expenditures, the gold reserve could easily have been maintained.

The silver-purchase law of July 14, 1890, compelled the monthly purchase by the Secretary of the Treasury of 4,500,000 ounces of silver, in payment for which he issued treasury notes, redeemable in gold. The conviction was rapidly growing at home and abroad that the piling up in the Treasury vaults of silver at the rate of 54,000,000 ounces per year, represented by notes circulating as money and redeemable in gold, would presently force the country upon a silver basis. The consequent hoarding and export of gold created universal distrust. Credit was withheld, a currency famine and commercial panic followed. President Cleveland convened Congress in extra session on August 7, 1893, for the purpose of securing the repeal of the law. A long, acrimonious contest followed, eventuating in its repeal on November 1. During this contest business was held in suspense. The crisis of the spring and early summer had been followed by industrial stagnation, and reduced consumption necessarily reduced the revenues. When Congress assembled in regular session on the first Monday of December, there was a Treasury deficit of $29,918,095.66.

The Administration appealed to Congress for legislation to enable it to borrow money, urging also a revision and reduction of the tariff.

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The first appeal was unheeded, although its necessity was emphasized by a revision of the tariff which materially reduced revenues.

In 1875, in order to provide for the resumption of specie payments, Congress authorized the Secretary to sell bonds to procure coin sufficient to redeem and maintain the redemption of the United States notes outstanding, commonly called greenbacks. As our laws did not then provide for the coinage of silver dollars, "coin" practically meant gold. Secretary Sherman determined that at least $100,000,000 gold was necessary as a reserve against the $346,000,000 of greenbacks. The Silver-Purchase Act increased the volume of notes redeemable in gold to nearly $500,000,000. From the form of Treasury statement, debates in Congress, and public discussion generally, as well as the rules of conservative banking, the conviction became settled in the public mind that at least $100,000,000 gold reserve was indispensable to safety.

Being denied the power to borrow money to meet current expenses, the Secretary resorted to the Act of 1875, and borrowed money to strengthen his gold reserve. The Government was forced to negotiate a loan, ostensibly for the purpose of strengthening the gold reserve, but really to provide funds to meet current expenses. Thus the Government was forced to attack its own credit; to fix the attention of its own citizens and the world upon its vanishing gold, emphasizing, and thus aggravating, the danger of going upon a silver basis. The only relief Congress offered was a bill to coin the seigniorage bullion. Under the Silver-Purchase Act, silver bullion of the commercial or gold value of $155,931,002 was purchased, and treasury notes for a like amount issued against the same. This bullion has depreciated in value many million dollars, and yet, coined into standard dollars containing 371¼ grains of silver, the total would exceed the notes issued for the purchase of the same by about $55,000,000. This apparent profit is called seigniorage, the coinage of which—aptly characterized as "coining a vacuum"—would have been inflation pure and simple. The President vetoed this bill, and in November the second bond-issue followed; the Treasury balance, less fractional silver, being $88,005,038, of which $62,007,344 were gold.

The President was exerting all the power of his great office to prevent the debasement of our currency and maintain our commercial honor, and in the face of this the recalcitrant attitude of Congress was all the more alarming, and induced foreign holders of American securities to liquidate the same, lest in future they be compelled to receive

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payment upon a silver basis. Witness the fact that we exported $81,000,000 gold during 1894, notwithstanding the merchandise and silver export balance was in our favor to the extent of $186,000,000.

Secretary Carlisle's request to Congress in December, 1894, supplemented by a special message to Congress by the President, failed to obtain authority to borrow money in a way most advantageous to the Government. This refusal of Congress to coöperate with the President, so fraught with danger to the commercial interests of the country, was the result of the deliberate purpose on the part of the silver interests to afford no relief to the Government's necessities except through the use of silver, the logical result of which would be to force the country upon a silver basis. And as Congress alone had the power of legislation and appropriation, it seemed that they must succeed. The extent of this conviction is evidenced by the export of $25,000,000 gold in January; the withdrawal from the Treasury of over $14,000,000 for the week commencing January 28; and the withdrawal of nearly $20,000,000 from the Treasury during January, more than was exported, evidently withdrawn in anticipation of a profit from the expected premium.

The gold in the Treasury was down to $42,783,060. There were outstanding over $415,000,000 of greenbacks and treasury notes, redeemable in gold, which could be utilized to withdraw this meagre balance. Replenishing the gold balance by means of domestic loans had proved disappointing. Much of the gold received was presently withdrawn by the parties furnishing the same in payment of bonds, and the poverty of the Treasury compelled it to part with more in payment of current obligations. Not only must the Treasury gold be restored, but withdrawals from the Treasury, and withdrawals from the country—exports—be prevented. In short, credit and confidence must be restored, if the honor and credit of the nation were to be maintained and our debts paid upon the same basis upon which they were contracted.

Here was an emergency,—a commercial crisis than which none greater ever confronted our people. The President and his Secretary were equal to the occasion. They purchased for the Treasury $65,117,500 gold, and paid for the same in thirty-year, 4 per cent bonds at 1.04½, yielding 3¾ per cent interest to the investors. The right to substitute a 3 per cent gold bond at par was reserved, but Congress refused the power to issue the same. Those who have criticisms to offer because of the high rate of interest the Government is compelled

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to pay should bestow them upon the dominant influence in Congress, who, with the terms of this contract before them, refused to save to the taxpayers this extra interest. The contract provides that "at least one-half of all the coin deliverable hereinunder shall be obtained in and shipped from Europe." The fifth provision reads:

"In consideration of the purchase of such coin, the parties of the second part, and their associates hereunder, assume and will bear all the expense and inevitable loss of bringing gold from Europe hereunder; and, as far as lies in their power, will exert all financial influence and will make all legitimate efforts to protect the Treasury of the United States against the withdrawals of gold pending the complete performance of this contract."

That is, up to the 1st of next October.

Now, note the results of this contract. For a long time past the London financial journals, as well as the commercial and news papers, had been discrediting American securities, advising against their purchase and counselling their sale, insisting that the United States was surely drifting toward a silver basis, and that our obligations would be paid in depreciated currency. In the face of this the banking-house of Messrs. J. S. Morgan & Co. and the Rothschilds, the greatest banking-house in the world, became the sponsors for American credit, not by word of mouth, but by the investment of $32,500,000 of their money in United States bonds *payable in coin*, thus proclaiming their faith that the gold standard would be maintained. Criticism vanished in the light of tangible action like this, and the foreign investor concluded that if American securities were good enough for the Rothschilds they were good enough for him. Liquidation ceased; investment began. Withdrawals of gold from the Treasury ceased, and several large sums already withdrawn were returned as soon as the terms of the contract were known.

In order to bring $32,500,000 of gold from Europe, the export of gold must first be stopped. The firms of J. P. Morgan & Co. and August Belmont & Co. sold exchange against their credit abroad, just under the export point, thus protecting the Treasury gold.[1]

The American portion of the bonds purchased by them at 1.04½ were sold at 1.12½ to a second syndicate composed largely of banking-houses engaged in the export of gold, who, as part consideration for their allotment, pledged themselves not to export gold, and to do all they could to prevent the same during the pendency of said contract.

[1] In consideration of this service it is understood that the syndicate was released from its obligation to import one-half the gold—a balance of $16,833,403.47 being thus released.

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Thus this great banking fraternity were enlisted in the protection of the United States Treasury.

Stock-exchange prices, so long at the mercy of speculators for a decline, were steadied, strengthened, advanced. Cotton found purchasers at constantly advancing figures. A strong arm and unlimited credit were placed under the wheat market at Chicago. From refusing to yield to pressure, prices sought a higher level. This general rise in values restored reason, which chronic distrust seems to have dethroned, and the speculating and investing public realized that prices had been forced to a lower level than the supply or the production would warrant. Mr. Pierpont Morgan went abroad, negotiated the sale of several large blocks of railroad bonds and stock, eased the exchange market, and removed all doubt of the syndicate's ability to carry out its contract. The Treasury is protected against gold exports until October next by this contract. With good crops, restored confidence, and renewed business activity, natural commercial conditions can be depended upon for protection thereafter.

We never appreciate dangers escaped, and we cannot, therefore, expect the business interests of this country to realize the obligations they owe to the bond-syndicate for protecting them from a panic and commercial crash, upon whose brink they were trembling. Various and virulent criticisms will be heaped upon the President on account of this bond contract, but surely no act of his administration is entitled to higher praise.

With a growing Treasury deficit an ascertained certainty, the policy of the Administration in so revising its revenue laws as materially to increase that deficit is open to severe criticism. Not only was the bonded indebtedness of the country increased: the dangers that threatened the stability of our currency and commercial interests were aggravated. Wholesome legislation, reposing in the Secretary of the Treasury such power to borrow money as is usually possessed by civilized governments, would, however, have mitigated the embarrassments of the Administration very materially and conserved the interests of the country. The silver interests, organized, active, able, have for many years dominated all currency legislation, and opposed all relief to the Treasury which did not contemplate the enlarged use of silver. They talk about the demonetization of silver in 1873. With $648,000,000 of silver in circulation, silver is hardly demonetized. They assert that the closing of the mints to the free coinage of silver at the ratio of 16 to 1 is responsible for its marked

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decline in value, and affect to believe that the restoration of free coinage would restore its parity with gold. Can an Act of Congress appreciate the price of silver from 67 cents to $1.29 per ounce? If it does in the United States, it must in Europe,—in the world, in fact. Is it possible that any one believes that the value of all the silver in the world can be appreciated 50 per cent and maintained at that value by the mere fiat of the American Congress?

Closing the mints to the free coinage of silver in the Old World and in the United States lessened the demand and undoubtedly affected the price of silver; but the great decline in price is owing to the cheapening process dependent upon improved machinery, improved methods of production, improved facilities for transportation and exchange. By means of cable and credit the transmission of money from one part of the world to another is almost instantaneous. Silver has ceased to serve the convenience of men. It does not meet the wants of the public, of business men, or of bankers.

It would be as inconvenient and as unwise to coin gold dimes, so easily lost, as it would be to coin silver double-eagles, which would weigh a pound and several ounces in your pocket. If the banks in our cities were required to keep their reserve in silver, it would compel the enlargement of their present safes and vaults, or the acquisition of new ones. Many a debit balance of $1,000,000 or over, in the Clearing House of the city of New York, has been settled in gold coin. The cartage costs one dollar per $100,000, and $1,000,000 in gold weighs 3,685 pounds. One million dollars in standard silver coin weighs 58,928 pounds, and were there sufficient silver in these dollars to make them commercially worth a gold dollar, they would weigh over 116,000 pounds.

The decline in the price and the use of silver is in obedience to a natural law. No act of legislation could have preserved its value. Legislation can worry and impede natural laws: it may for a time dam up the natural channels of trade; but this simply builds a reservoir whose accumulating volume eventually sweeps all before it with characteristic damage and destruction. The free coinage of legal-tender silver dollars containing only 371¼ grains each would mean silver monometallism. It would mean driving out of circulation the $600,000,000 gold now in use, thereby, as these people believe, making a market for so much additional silver. A premium would send gold out of circulation immediately. It would take time to supply its place with silver. The volume of our currency

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would thus be temporarily reduced one-third. A money stringency, currency famine, commercial crisis, must follow. For protection against such a calamity we are indebted to the bond-issue.

No country has a double monetary standard.[1] All countries that have free coinage of silver have silver monometallism. All countries with the gold standard utilize both gold and silver as money. Most of them have as much silver in use as money as can be maintained at a parity with gold. This is the case with the United States at present. Countries having a gold standard furnish 87½ per cent of the international commerce of the world. Of the exports of the United States, 94 per cent are to countries having the gold standard, and 80 per cent of our imports are from countries on the same basis.

Shall we maintain the gold standard in common with Germany, Austria, France, and England, or shall we go to a silver basis with China, Japan, and Mexico? Does labor or capital hope for improvement by such a change? Do not the social, economic, and political conditions that obtain in countries on a silver basis repel the thought? The Populists want to make the payment of debts easier. What debts? They talk about 1873, when "silver was demonetized," of 1879, when specie payments were resumed, and imply that the great depreciation in the price of commodities since then justifies payment in silver, which has suffered a similar depreciation. Few debts are now in existence that were created at either of those dates. The statute of limitations fixes six years as the period at the expiration of which debts become outlawed. The average period of indebtedness is much less than six years. This partial repudiation would apply mainly to debts contracted in the immediate past. Hence all people who believe that debts should be paid upon the same basis as they were contracted, who cherish their own or their country's honor, must experience a sense of obligation to Mr. J. Pierpont Morgan and Mr. August Belmont for the consummate ability and wonderful resource with which they have undertaken their contract and are prosecuting the same to a successful issue. And though we may regret the unfortunate condition of the Treasury, and criticise the policy that produced the same, we must commend the wisdom and statesmanship of the President in rescuing the country from such serious danger.

A. B. HEPBURN.

[1] The United States, Canada, all Europe, Brazil, Chile, and Australasia are ont he gold basis. Mexico, Central America, most South American States, India, China, Japan, Ceylon, and the Straits Settlements, are on the silver basis.

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MY LITERARY RECOLLECTIONS.

THE editor of THE FORUM having invited me to publish in this Review some detailed account of my literary career, I find before me a task the most arduous an author can undertake, since a biography should not be limited to an accumulation of dry facts; on the contrary, a place must be accorded to an appreciative criticism as well as to reprobative censure.

On the 18th of February of the present year I attained my seventieth birthday, and in the early part of the previous year I celebrated the fiftieth anniversary of my literary activity. To-day I see about me a new fatherland, nation, kindred, and literature; yet nowhere do I experience the sensation of having become a stranger amid my own, nor even of having aged. The new is but an issue of the old, and I, developing along with the new generation, find myself as familiar with its members as with those of my own. I can perfectly support the burden of work, rejoice in happiness, brave danger, and trust in the future. Each evening I go to my rest like one who would definitely order his account, and each morning I arise like him who still has the duties of many years to accomplish.

Since the celebration of my literary jubilee a year ago, two hundred villages and a diversity of societies have elected me to honorary citizenship or have conferred upon me a university doctorate. The albums and diplomas sent me on this occasion constitute, from an artistic and industrial standpoint, a collection as interesting as it is unique, since, outside of Hungary, no municipalities on the continent possess the prerogative of distinguishing an author by granting him honorary citizenship, and also because it rarely happens that a writer, by the incessant activity of half a century, has won a justifiable claim to such distinction.

A complete library, forming the ornament of my work-room, testifies to the labor of fifty years. Three hundred and fifty volumes, bound, according to the caprice of the publisher, in a variety of sizes, constitute the first complete edition of my books. Here are the popular editions, and such works as have been translated into

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foreign languages. Thus, the German edition comprises two hundred volumes, and, in sequence of importance, the Swedish, English, French, Polish, Danish, Finnish, Czech, Russian, Servian, Slavonic, and Slovak. Altogether these books have been translated into fourteen different languages.

I spring from a noble family, which has always been in the possession of a modest competence. From my earliest infancy I manifested an inclination to draw and paint, meeting with very fair success in the portraits I made of various people and the more important personages of the town, although I painted the miniatures of beautiful women with special predilection. I still have the portrait of myself which I painted, when a child, with the assistance of a mirror. At the age of nine years two of my poems were published in a newspaper. Nevertheless, I do not recall the period when my preparatory study for the career of a painter diverged from that of the poet. In my childhood neither painting nor poetry was estimated as a career *per se;* accredited as "noble passions," they promised nothing more substantial than mere empty glory. Instead, then, of selecting this career, I prepared to embrace that of the law. In the exact sciences I invariably took rank in my class as "*premier éminent*," and I won the diploma of advocate prior to the appearance of any of my literary work. At that period my pursuit of literature was solely for a personal satisfaction.

The first novel I read was a translated edition of "Ivanhoe." I was already very familiar with German, which I acquired at Presburg. The admirable custom was then in vogue of exchanging one's children with those of the German families resident at Presburg,—boys for boys, girls for girls,—for a period of several years, as a felicitous method of acquiring the language. I have always had an immense predilection for the French and German poets, and at the age of fifteen I had, by means of a grammar, and without a master, acquired a knowledge of French, and a sufficient knowledge of English to read Cooper and Dickens in the original. Among French authors Victor Hugo was the first to inspire me with affection. I was able to secure but a single copy of Dickens,—"The Pickwick Papers"; of Cooper,—"The Last of the Mohicans"; and of Victor Hugo,—"Bug-Jargal" and "Han d'Islande." To these the exotic romances of Eugène Sue were added later on; also "Barbe-Bleue," which exercised a baneful influence over my imagination. Successively I procured Shakespeare's

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"King Lear," and "Richard III.," whose perusal rendered me definitely moon-struck with the vasty heights of literature. During the time that I was a student of law at the College of Kecskemét, Petöfi was one of a company of strolling comedians who established themselves here. He had also published two poems in the newspapers, and while we dreamed together of a glorious and seemingly unattainable renown, we studied French and English. We made a successful translation of "King Lear," and the public of Kecskemét crowded the house to witness the great Shakespearian representation given by the strolling actors, who studied their parts at our solicitation. The preternatural excitement induced by this inspired tragedy must serve as an apology for the audacious effort I made, while only a boy of seventeen, to write a drama of the highest order. This tragedy, entitled "The Infant Jew," with Emericus Fortunatus, the Jewish treasurer of King Louis II., as hero, I presented to the Hungarian Academy of Learning to compete for the prize in dramatic works. The Academy distinguished my first effort by laudatory comment, and a minority of the judges even proposed to award me the prize of one hundred ducats in gold. Thus was signed the contract, written in blood, with the gentle devil called "Poetry," who speeds one into the ever-consuming flame which burns eternally without once reducing to ashes. And now I became convinced that it was impossible for me to be aught else than a writer.

During forty years I have (as I have already said in "The Echo of Forty Years") considered my first work as lost. Nevertheless, after fifty years, my dear and worthy friend and critic Paul Gyulay, who has also celebrated his jubilee, ('tis a grace seldom granted by Providence that a writer of half a century can render homage to his critic of half a century!) as the result of researches made in the archives, has discovered my lost drama, which will now be printed in the complete edition of my works. Without doubt "The Infant Jew" is a poor drama, replete with monstrosities; but here and there appear sallies of an imagination I am no longer capable of, and there is in it a bold and human conceit outstripping the spirit of the period by half a century,—the cry of revolt wrung from the sufferings of an oppressed race. The primary result of this drama was to create within me a new impulse. The frenzy to greater effort took hold of me, and a novel succeeded the drama.

I was just entering my nineteenth year when I wrote my first romance, "The Days of the Week"; which, faulty as it is, is included

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without alteration in the completed edition of my works. My faults and my originality were equally a part of myself. Even in my earliest work there was no imitation of any of the great writers whose productions entranced me. I wandered and tripped upon the way, but my own hand held the hatchet which opened up the road. I published a yet inferior series of works in a style corrupted by foreign influence. The earliest collection of my novels contains many things eccentric in their nature, admitting extravagant views of life; but here and there stand forth original pictures drawn from actual life in Hungary, such as my story "Sonkolyi Gergely."

From the appearance of my first romance, literature assumed for me the proportions of a career. An industrious writer could now with facility gain the means of livelihood without recourse to accessory labor. At the age of twenty-one I was entrusted with the editorship of a literary paper with Liberal tendencies, the "Eletképek," which counted among its collaborators the flower of the Hungarian poetical world belonging to the last generation, besides Petöfi, the inspiration of whose genius has through long years been the closest bond of our friendship.

Meanwhile came the year 1848, witness to a new era sweeping over Europe, and, above all, the reconstruction throughout of those foundations on which rested the political and social institutions of Hungary. Until now Hungary had half a million nobles who exclusively constituted the nation; the rest were no more than serfs, and as such alone supported the burden of taxation and furnished the recruits necessary for the army. The nobles took up arms only in the event of war. The Diet was formed of delegates from the nobility. The entire middle class was represented by a single vote. An irresponsible government held the power exercised by means of the censorship over the public mind. Against the ancient system the new generation was now to struggle, with a programme composed of the famous "Twelve Articles of Pest," which were to acquire historical renown, demanding emancipation of slavery, abrogation of the privileges of the nobility, a common participation in the public taxes, liberty of the press, equality before the law, a responsible government, and a representative Diet. It was my happiness on March 15 to proclaim the "Articles" to the populace gathered in the public square of Pest, with the concurrence of Petöfi, who declaimed his poem "Jalpra Magyar" ("To arms! ye men of Hungary!").

This was known as the "Revolution." Complete success fol-

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lowed the bold initiative; the nation saw the fulfilment of the "Articles of Pest," which were adopted by the Diet of Presburg; the Crown confirmed this adoption by its sanction; the Hungarian nobility, voluntarily renouncing their privileges, liberated the serfs, and moved by the glorious fire of patriotism, helped to the fusion of the entire Hungarian nation. Following these events I embraced the career of politics conformably with that of poet, serving the cause with fidelity to liberty, humanity, enlightenment, and progress.

This same year wrought a decisive change in my life as an individual. The frenzy engendered by those triumphal days in March was to unite me to the being who was to exercise a beneficent influence over the rest of my life and prove the tutelary genius of my happy destiny. Amid the excitement of the revolutionary mob I encountered Rosa Laborfalvy, the most sublime figure in Hungarian dramatic art; and we did not delay the consummation of our marriage. Shortly after broke out the reactionary revolution provoked by the revulsion, which menaced the liberty of the Hungarian nation with absolute ruin; but prodigies were accomplished in this epic struggle of patriotic valor for the holy cause of liberty.

The now enfranchised people, armed with scythes and bayonets, ran to defend their fatherland and liberty, and the press, breaking through its fetters, directed the conflict with the superior weapons of the intellect. Thus the army of national defence triumphed over the mercenary forces. Petöfi fell on the field of battle. Through every vicissitude I continued with the generals of the War of Independence to Vilógas. I published a paper called "Esti Lapok," the organ of that party in the Diet whose members might well be designated the "Girondists of Hungary," with Paul Nyáry, Paul Almásy, and Gábor Kazinczy at their head. Their political principles were to wage war devotedly to attain liberty, and to make a supreme effort to protect the constitution of Hungary, without the forfeiture, however, of the crown, since they foresaw that a contrary policy would turn the great Russian powers against us. This political procedure, while patriotic and honest, was one of ingratitude.

The reaction created no differences between the revolutionists and those who fought for independence. After Russia had crushed out the Hungarian War of Independence, the government, in terror of Austria, sought to put me, with other political participants, to death. While the criminal jurisdiction was performing its functions with rigorous severity I lay in hiding, from early summer until mid-

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winter, in the forest of Bükk. To my wife I finally owed my escape from persecution, as she conceived the idea of placing my name on the register of those lieutenants of the army who capitulated at the surrender of the fortress of Komárom by Klapka. Procuring a passport furnished in this manner, she found me in the depths of the immense forest of Borsod. I was compelled to remain more than a year in hiding; for, while the passport protected my head, it certainly did not protect my feet from the contingency of enlistment as a common soldier, to be sent, as was the case of Frédéric Podmaniczky and others, to Lombardy.

For two years Maurus Jókai had no existence. Nevertheless my pen was not idle. Choosing as a pseudonym a flower of sinister memory, "Sajo," I wrote stories to fill the human soul with bitterness, and which breathed forth an ardent love of liberty and country in "Pictures and Battles of the Revolution." And herein lay the commencement of the transformation of my character as a writer. Abandoning the fantastic creations of a sick brain and its accompanying style of warped obscurity, I forced myself to discover the characters having an actual existence in life, and to write in a language comprehensible to the people. The proof of my success is shown in the comment of a peasant who cried out after reading one of my stories, "It is not bad to write like that; I could do as well myself." During the War of Independence the newspapers were suppressed. Poetical productions had become insipid and superficial. Public taste and enthusiasm for reading poetry were utterly benumbed. Again I organized a publication for polite literature, but, not having permission to publish over my own name, Count Léon Festetich, director of the National Theatre, consented to lend me the use of his name. When Festetich withdrew from the management my paper was treated with violence. Gustave Heckenast, the proprietor of a printing-office, now made the first attempt to publish an illustrated weekly, the "Vasárnapi Ujsag," which has to this day remained the favorite of the village people. During all this time my name figured, with that of every other Hungarian writer, on the proscription list of the Austrian government. No one was allowed the position of manager or director. Fortunately Albert Pákh, a literary *confrère*, escaping compromise during the War of Independence, since he was confined in a private infirmary at Gräfenberg, became our manager, although he remained at the infirmary. Protected by his name, I controlled the illustrated periodical (which attained a rapid

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and immense popularity), in which I wrote the humorous articles of the week over the signature "Kakas Márton."

The "Vasárnapi Ujsag" reached twelve thousand subscribers within the year. This was during the period of the Crimean war. During the intervals I wrote historical romances, using the epoch of the princes of Transylvania and of the Turkish dominion for my subjects; also novels treating of Turkey and the Orient, called "The Book of Blood." I then published the romances of "The Hungarian Nabob" and "Kárpáthy Zoltán," which I like the best; and afterward the "Little Decameron," comprising one hundred novels of the greatest diversity. Between times I wrote dramas, amongst others "Dalma Dózsa György" and the "Martyrs of Szigetvár," which greatly affected the public. Patriotism and the ideas of liberty, encircled as with a crown by poetry, found their way into hearts open to generous sentiments.

This dramatic period ended by the substitution of a parliament. Again I assumed the initiative in founding the first humorous Hungarian paper illustrated with caricatures, entitled "Ustókós" ("Comet"). The attempt bristled with difficulties; for the facetious writer and caricaturist were entirely lacking. In the beginning I supplied both articles and drawings myself, but later the public provided me with assistance. Hungarian humor has since reached a high grade of development in both literature and art, but the early publications of "Ustókós" have a value as demonstrating popular life, for the text and drawings were contributed by the public. Like a fool's bauble adorned with little bells, these ideas struggled on; this paper, covering a period of seventeen years, has immortalized pictures fraught with the fancy as well as the thought of the period.

In 1860, under the pseudonym "Tallérossy Zebulon," I started a propaganda for the national costume, using the occasion for vigorous protest against denationalization. The people were captivated, and during many years continued to wear the national dress. The year following, a revival in politics occurred. An attempt to reëstablish a constitution in Hungary was made by the Crown; absolutism perished amid the political complications which had come upon Europe. The attempt miscarried, without further result, to be replaced by the effort of the unfortunate and unhappy Schmerling, who proposed to form a single monarchy having a German foundation, endowed with a centralized government and a unique constitution. But Hungary met this attempt with an even greater reserve than absolutism. The

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national party, determined to oppose resistance, established a great political paper, whose director I became, the result of confidence engendered by the speeches I had made in the Diet of 1861. This organ was entitled "Hon" ("Country"). Its appearance created an immense sensation, which the government thought to prevent by bringing me—as also my collaborator, Count Ferdinand Zichy, one of the most prominent champions of the Magyar aristocracy—before a military court, taking an earlier academic article as a pretext, and committing me to a year's imprisonment in heavy irons. The sovereign remitted the greater part of the sentence, and the "Hon" remained the organ of the Liberal party under my direction, but with another editor. After the fall of Schmerling I became editor-in-chief, giving the paper the political complexion of the Left Centre with patriotic tendencies. When Coloman Jisza came into the Cabinet, the paper was the organ of a Liberal combination supporting the government.

For ten sessions of the National Assembly I was a constant member of the Chamber of Deputies, where I took an active part and gained the ear of the people as an orator. In this time I had written three hundred and fifty volumes of poetical works, each appearing under a different name. This does not include smaller works scattered throughout the newspapers and reviews. I have often been asked how such stupendous activity was possible in my career as a writer. My reply is: first, consider the length of fifty years, and, secondly, of what those fifty years are composed,—four successive periods so distinctly varying one from the other that there is no spirit of resemblance. The remembrance of my childhood goes back to the universal struggle against Napoleon, wherein the Hungarian insurrection played an important part. While I gleaned acquaintanceship with books reflecting Hungarian life, and whose publication was forbidden, our fathers exchanged the manuscript copies, of which I have a number. Of the Diet itself intelligence could be obtained only by newspapers written by hand. Then I saw arrive the era of regeneration, when genius struggled to comprehend the order, "This is the birth of liberty: forward!"—and the War of Independence carried me with it, lifting me up and casting me down. I drove and was driven; with the change of fortune I passed through the regeneration of a nation, its fabulous struggles, intoxicating transformations, triumphs or hopeless failures, tenacious resistance, and incessant expectation that threw confusion over the entire world. I have seen in a thousand situations the violent passion of ideals doing battle one

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against the other; the heroes of to-day the fugitives of to-morrow; the horrors of dreadful ridicule through caricature; great lords reduced to mendicancy; brigands become the heroes of popular stories.

And now I recognize a new period with another motto, a broadened horizon, a view lifted, with actual resources; an epoch which preserves all its ideals. As the personages, varied as the period they stamped, swept past, how many have I not known during my stirring career! The dead and the living, all served with inexhaustible diversity to illustrate the models of my vocation. Many maintain me to be an idealist as well as a novelist. The accusation is groundless. Neither the characters nor the situations in my novels appertain to the impossible, extraordinary as they may appear. I have cousined with strange people in the prodigious circumstances of life, and the supposed creations of exorbitant fancy are frequently nothing more than actuality. I was with the grandest heroes of the period in their victorious marches; I escaped, after lost battles, across the swampy regions of the *puszta*, or Hungarian steppes, conducted by *betyars*, the insolent young peasants. At the sieges of Vienna and of Buda, amid the terrible explosion of bombs, and at Világos, I saw above my head a world fall in ruin; I participated in the deadly conspiracy of an oppressed nation. The king has favored me with distinction. I have been an indigent hero reduced to giving lessons in Hungarian for two florins a month. I have been the fortunate director of great enterprises. I have supported all the disasters destiny can inflict, and I have tasted all its favors. The gallows-rope has passed around my neck as well as the ribbon of a medal of honor. The glorious dust of exaltation has covered me, alike with the blackest marks of calumny. More than any other mortal, perhaps, I have been loved and hated. Therefore judgment can be passed on my books only from a knowledge of my life. Sometimes pursued, sometimes a guest, repeatedly challenged, on occasion by my own pleasure, I have traversed this whimsical world inscribed "Hungary," making the acquaintance of many popular types as little comprehended outside as the face of the moon which constantly disappears from our view. How many the dramas I have observed with peculiarities that cast a shining light on national characteristics, and how have I not been convinced that the fundamental sentiment of my race and its civilization is probity, love of humanity, and equity! Discerning also the ugliness of evil in common life, I have not failed to demonstrate it. But I do not create blackness, the fundamental

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color; I do not profit by an instrument to reach an end; I do not confound pessimism with æstheticism. How, then, can I be classed as an idealist?

Proclaiming a curative for misery, I do not start despairing reports against the cure. The public have kept me from a dearth of material, for every story of subtle genius accentuating the life of the people has reached me from unknown friends on every side. François Deák and Paul Nyáry were the living chronicles of life in Hungary. My friends, indeed my patrons, they furnished me with documents and data utilized in my books. Hungary brims with stories and popular songs. Wherever I go, my well-wishers—and, for the novelist, party distinction ceases—and even the ultra-revolutionists bring me traditions peculiar to their region, while historians and archæologists provide reminiscent episodes and enigmatical mysteries for psychological research, so that the nation may honestly be said to work with me in a coöperation similar to the case of François Liszt, who was inspired to write a great composition by the influence of the popular song, "To-day I have eaten only black bread and radishes." Often it has been necessary to be satisfied with harmonies seized at random, and the finality of catastrophes which left the preceding romance to be imagined. I recall my library with infinite gratitude as the strongest support of my activity in the domain of poetry.

The greater portion of my writings treat of Hungarian questions, while the novels and historical romances date from the ancient heathen Hungarians across the events relating to early Christianity and King Coloman; the invasion and ravages of the country under the direction of Dózsa; the Turkish dominion; the court of the Transylvanian princes; the wars of independence carried on by Zrinyi, Thököly and Rákóczy; the expulsion of the Turk; the sons of Rákóczy; Maria Theresa; Joseph II.; the Hungarian insurrection; and from the Napoleonic campaigns up to the time of the War of Independence, 1848–49. The wings of fantasy swept me through ancient Hungary, the Carpathians, the coast, the *puszta*, the morasses, impregnable fortresses, the mines, nameless islands; and then my fancy rushed across the surface of the whole round world. The scenes and events of my romances happen on both sea and land; in North and South America; in new and old Egypt; in Rome that knew the Cæsars and the revolution; in Paris, St. Petersburg, and, with special predilection, Poland; the Russian deserts of Siberia and Kamchatka. Stamboul and Turkey, with their Oriental histories, largely occupy my

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novels; the Crimea, the Caucasus, Persia, Palmyra, Afghanistan, China; the pompous magnificence of Asiatic cities; Syria, ancient Palestine, and Bosnia. Turning to Sicily, my fancy travelled in the earthly paradise called Italy, then through Ragusa and Prussia. Finally the wings of imagination carried me into forsaken and abandoned regions plunged in the obscurity of eternal night; to a world engulfed by the sea; to ocean, Laos the buried, the inaccessible North Pole, and the country where dreams a future age. Besides his wings, fantasy retains a sufficiency of natural sense to travel by means of steam, or to mount the back of a mule wherever the road grows steep and rugged. Such a vast number of works, historical and topographical, must not be bred or begotten from isolated fancy. My library is the most valuable in the possession of a private individual, comprising the finest illustrated editions relating to remarkable travel, ethnographical works, and the natural sciences. The most precious amid these publications are the ancient chronicles gnawed by mice; these have piloted me through past history and across a universe. There is on earth no valley wherever hidden, nor country, nor vegetation, of which these books do not treat; but their research required much study. Independently of my maternal tongue, I learned Latin, English, French, and German; and Italian, Slavic, and Greek I could read with a dictionary. I undertook the profound and complete study of the history of my people as well as that of the universe. I applied myself seriously to the study of natural history. I know all the vegetable kingdom by name, and I have a magnificent collection of Conchifera.

As an acrobat must daily exercise his muscles, I have developed my learning through books and newspapers. The press constitutes a school whose forceful lessons should never escape a vigilant writer. The intellectual faculties are separated into three distinctive qualities, —judgment, memory, and imagination. These qualities are found opposed in certain people. One will possess an active imagination, another a weak memory, and *vice versa*. According to my experience the three qualities should coördinate in the work of a writer, as otherwise one can write only fairy tales. This sort of literature predominates perhaps in my work, but a public attends for whom it is well worth writing.

The ingenuous soul still exists among us, and the world of children constitutes a large reading public. And here lies the profession of novel-writing. I reveal the secret which the world may imitate.

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A leading idea germinates in my brain. I discover historical data, or an event indissoluble from a psychological point of view is brought forward. The incipient state of the idea may be likened to the pearl which is found in the bivalve. The personages of the tale must also be constructed or invented, a necessity which requires much study, application, observation, and a discreet selection. From this point a guide is supposably unnecessary. Certainly the whole arrangement and grouping is an affair of the judgment, since history may not be indiscriminate: characters differ with the epoch. That would be to make of Bayard a Don Quixote. A study of the customs, conceptions, and public spirit, the dominant ideas, the fashions, and at times the manifestations of the period, must be made. Undertake repeated voyages to the theatre of history, make sketches of the landscape and the costumes of the people, surprise the technical secrets of the studio; this done, the characters created should themselves elaborate the texture of the romantic poem. The imagination and memory have an equal part. I am transported into the psychological world of each individual; I absorb them; I adapt myself to the humor and disposition of each, which is not always agreeable. Human passions exist diametrically opposed to my own psychological individualism. The suggestiveness of an evil heart or a corrupt mind, as a libertine, an assassin, a miser, or a despot, excites me to much suffering; the neurotic state torments me; the insensibility of an atheist irritates me; the suffering of all these people affects me to tears. Therefore I must be alone to write. Generally I walk about when composing, and for this reason I do better work in summer under the trees than in winter between four walls.

I elaborate my novel to the very last dialogue, mentally; I then write with great rapidity and without erasure. The manuscript of all my work is in my own hand (some one has calculated their contents to be seventy-two millions of letters); my writing is round and firm and is not larger than grains of poppy-seed. I feel all I write. The characters in my novels contemporaneous with my own epoch are living men, and the fact that they seem extraordinary makes them none the less real. Perhaps, were the tales woven not in this fashion, but after more fortunate authors whose creations lie outside themselves, my characters would present a finer appearance; but what would become of their wings? This defect cannot be corrected. I grow old, but not wise. The public must accept me as I am.

I have still a great work before me, and it will close my career as

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a writer. For a number of years I have been busied with the composition of the Hungarian "Songs of the Nibelungen," and a serious amount of work remains to be done if my physical, moral, and intellectual forces can support it. My idea is with the pen of a poet to write "the history of the foundation of the Fatherland by Arpád,"—a work wherein history becomes intermingled with myths and tradition; and vanished ideas become intelligible fairy-tales wherein are assumed the form of real personages, creating reality from fable, like a novel written with the dramatic figure of lyrical movement,—in the language of modern literature and versification, where the fashion of thought is again discovered,—the ideas and opinions our ancestors entertained perhaps a thousand years ago; in verse whose style is borrowed from popular songs, with provincial expressions, and many hundred words our dictionaries do not record, but which were confessedly in use by the people. It is impossible to present a new word or modern conceit, even in its simplest expression, without the reader perceiving a greedy pursuit of originality. The sculpture of these bas-reliefs will be the incarnation of a magnificent recollection, ethical and political.

This work once achieved, as I see it in imagination, I shall commend my soul to the protection and mercy of God.

The most noteworthy fact touching my private life is the happy home life I knew from earliest infancy. Parents and children mutually loved, and each loved me. No disagreeable word was heard. When I came in contact with strangers they were people of means and of puritanical lives. My relationship was so intimate with my tutors at Presburg that their children regarded me as a brother. Fortunate in having excellent professors, I was still more so in having brilliant and talented contemporaries among the students. From their ranks came a minister of finance, a member of the Cabinet, three deputies of the Diet, two presidents of the supreme court of appeal, an under-prefect; a celebrated engineer, the constructor of the first artesian wells; members of the academy of science, professors, a famous painter, and a Petöfi! A long list of candidates for celebrity! The emulation equalled that of the Olympic games. Not one among them set an example of extravagance or debauchery. We formed societies for mutual instruction, wherein we read the masterpieces of classic and romantic authors as well as our own early writers, accompanying the first with essays and the second

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with criticism. We employed the "Lancaster" method in our mutual instruction, each teaching what he knew,—singing, music, drawing, gymnastics, or fencing. At twenty I had never tasted wine, and my wife was the first woman to possess my heart. She was the leading artist at the National Theatre, the personification of the classical in drama, playing the parts of *Lady Macbeth*, *Cleopatra*, and *Volumnia*. She possessed a figure of classical beauty and fine expressive eyes. Her vibrant voice was capable of the most diverse expression; purity and sentiment marked her diction. She played with the "African Roscius," Ira Aldridge, at Pest, as *Lady Macbeth;* and took the part of *Adrienne Lecouvreur* with Rachel; each playing on alternate nights. Yet, notwithstanding her magnificent talents, my wife was unaffected as a hostess, disliked extravagance, and was simple in her attire. Her mind was well stored, and she was perfectly familiar with the national and foreign literature. She possessed an elevated spirit, was kind to the unfortunate, and independent and reserved in her manner toward the great. However severe it was for the poet in me, she was the critic whom I held as an oracle. I have already recounted her management of my escape from hiding and death; her constant goodness was equal to any sacrifice, and we passed together through many trials which I shall not immortalize.

Astronomers have discovered in the heavens a particular spot where, even by the aid of the most powerful telescope, they have not been able to discern a single star. From out the immutability of this void our star has fallen. Nevertheless, I am not alone: my daughter, her husband, and a little chattering grandson have given me their affection; tender and sympathetic, these hearts are but a part of my own. Like the true soul of the artist, they carry within them an ardent ambition which sweeps them onward toward the greater Heights. The tree has but lost a shattered crown; new shoots flourish around the trunk.

MAURUS JÓKAI.

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SUBSTITUTION OF TEACHER FOR TEXT-BOOK.

In my opinion, the greatest fault in the schools of our country lies in the professional weakness of our teachers. Consequently, in my judgment, the next step in raising the standard of our schools should be directed toward increasing the professional strength of the teachers, and in this paper I shall endeavor to point out where the weakness lies, as well as to suggest a remedy. By "professional strength" I mean the ability to apply expert knowledge in practice. In the domain of medicine, professional strength must be measured by the degree of ability to diagnosticate disease and apply the proper remedy. From this standpoint an individual may possess all the traits of moral character desirable in an ideal physician,—sympathy, cautiousness, punctuality, conscientiousness,—and yet be a weak diagnostician, and, consequently, a poor practitioner. In like manner the professional strength of the teacher must be measured by the ability properly to apply recognized educational principles in teaching. While, in order to be an ideal teacher, more is required than the ability to conduct a recitation scientifically, yet the ability to teach is fundamental. One who does not possess a character destined to exert a good moral influence on the child should never be granted a license; yet moral strength, in itself, no more constitutes professional strength in pedagogy than it does in medicine. Before our ideal individual is worthy the name of "teacher," she must add to her moral traits a knowledge of pedagogical principles, and skill in their practical application.

In stating that our teachers lack in professional strength, I do not refer alone to the schools of low standard. While the difference between our best and our poorest schools is, in certain respects, enormous, the variations are great, mainly, in regard to professional spirit and ideals and in the general plan of work, the differences in the quality of the teaching being confined within much narrower limits. In a word, the weakness on the part of the growing teachers does not lie in ignoring scientific principles, nor in the lack of desire and effort to do the best for the child; it lies simply in the lack of

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the required knowledge and skill to properly apply recognized principles in teaching. The rapid spread of professional enthusiasm among our teachers is certainly a hopeful indication; but we must guard against falling into the common error of mistaking it for professional strength. To entertain the belief that enthusiasm, coupled with an earnest desire to do the best for the child, is all that can be desired in a teacher, is to arrest the growth of our schools at a very early stage of development. That additional elements are needed, to place the instruction on a scientific basis, I shall now endeavor to show.

In my opinion the fundamental purposes in elementary teaching are two: first, to develop power,—the power to observe, to reason, to do; second, to aid the child in storing in his mind a fund of useful knowledge. Other factors, however important they may be, are, nevertheless, merely incidental.

Of the old school of teaching it may be said that the end and aim is the acquisition of knowledge; it appeals almost exclusively to the memory, and does but little toward the development of power. On the other hand, our most radical reformers are inclined to look lightly on the acquisition of knowledge, and to recognize as important only the development of power. Of course, on sober thought, we cannot fail to realize that both sides must receive due attention. The school that would turn out pupils with a mass of information, but without the ability to think; and the school that would send into the world pupils able to reason, yet absolutely ignorant of facts,—would present an equally sorry spectacle. While the broader aim is fully recognized by our progressive teachers, it nevertheless so happens, in the vast majority of instances, that for lack of sufficient professional knowledge and skill, they fail to carry their theories into practice,—that, in spite of their severe condemnation of the memory system, they themselves are slaves to it.

That the mode of teaching in vogue, in our progressive, as in our non-progressive, schools, is destined to cultivate the memory rather than the power to reason, is proved alone by the fact that, in the subjects particularly adapted to appeal to the reasoning faculties—the so-called thought-studies—the pupil is required to obtain his ideas by reading the text-book in advance of the recitation. If it be the teacher's aim to lead the child to think, it is necessary for her to apply the principle that the child must be told nothing that he is able to find out for himself. To compel the child to study the lesson from the text-book in advance of the recitation, is to violate this

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principle *in toto*, because by this means he is directly told by the text-book every point that he might be able to reason out for himself. In order properly to apply the principle, it is necessary to bring the new matter before the pupil for the first time during the recitation period. It is then, and then only, that the teacher is enabled, by means of skilful questioning, to lead the child to find out for himself whatever it is possible for him to discover. Facts that the child is unable to discover must be told to him by the teacher. Simply to hear children recite lessons that they have committed to memory is a very easy matter, and requires no expert knowledge or skill; but, by means of questions, to lead the child to think, involves both science and art.

Moreover, it is not only in regard to power, but also from the standpoint of knowledge, that the ordinary use of the text-book renders impossible the application of the principles of scientific teaching. In regard to knowledge, it is recognized by the new school that more is required than to lead the child to store in his mind a chaotic mass of cut-and-dried facts. This, indeed, is regarded as the bane of the memory system. The aim of progressive teachers is to aid the pupil in building, so to say, a solid and permanent mental structure, consisting of fundamental ideas, based upon concrete facts, which themselves shall ever remain fresh and active, forming a fund of ready knowledge. In short, what they desire to secure is not "dead" knowledge, but knowledge which in itself is stimulating, which will create a many-sided interest in the affairs of life, and which will lead to activity when the school days are over.

To construct a mental fabric of this nature, it is necessary to bring the ideas to the notice of the pupil in a psychological order. It is only when we progress slowly and systematically, *from the known to the unknown, and from the concrete to the abstract*, that the facts may be properly welded together, and lead to the formation of clear fundamental ideas. To employ the ordinary text-book method means a failure to apply these principles, for two reasons: (1) in the text-book the facts are not arranged in a psychological order, but merely in a logical one; (2) in the text-book the facts are presented in too rapid succession. We frequently find on a single page sufficient mental food for many lessons. The average child is able to commit to memory a very large number of facts in a comparatively small time, and thus aid the teacher in covering ground. But facts committed to memory in rapid succession serve no permanent purpose,

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because they are not digested, and consequently do not become an organic part of the individual. They serve to carry the pupil through a recitation or examination; but when this temporary end has been realized they lose their vitality and are soon lost in oblivion. In order that the mind of the child may be properly led from the known to the unknown, and from the concrete to the abstract, the teacher herself is obliged to take an active part in the work. Owing to a lack of psychological arrangement and the crowding of facts in the text-book, it is necessary for the teacher to digest the ideas that she wishes her pupils to obtain, and to make such plans for the recitation as will enable her to bring these ideas before the class with sufficient deliberation and in a psychological order of succession. It is only thus that the recitations will extend beyond the sphere of lesson-hearing, and partake of the nature of actual instruction.

In our schools it is rare to find recitations that may be regarded in the light of instruction. In the thought-studies, where scientific teaching is particularly required, the mechanical teachers attempt to do little, if anything, beyond hearing the pupils recite their lessons, either in the words of the book or in their own words; the progressive teachers, in addition to hearing the pupils recite what they have studied from the text-books, will take pains to explain obscure matters, to elaborate, and, when possible, to illustrate points by means of pictures, charts, and apparatus of various kinds. But it is clear that, even in the latter instance, the recitations are based on lessons studied in advance from the text-book, so that they still must be regarded as lesson-hearing, though in a modified form. True instruction will not be obtained until the teacher is substituted for the text-book, as it is then only that the principles of teaching can be properly applied. To suggest the removal of the text-book, without recommending anything in its stead, might justly be regarded as destructive criticism; but surely no one can construe my remarks in this light when I offer, as a substitute, the teacher herself.

Of course, merely to discard the text-book does not in itself suffice to render the instruction scientific; it simply constitutes the first essential step toward placing the teaching on a scientific foundation. Indeed, the early attempts to teach without a text-book are necessarily exceedingly feeble. To reach any degree of proficiency in scientific teaching is difficult, and involves years of study and practice. If we, as Americans, should feel unequal to the task, it would be better to retain the text-book. But if we believe that we

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are able to do what our German colleagues have long since accomplished, then there is nothing to be gained by waiting. There is a constant complaint on the part of our teachers that the profession is not properly appreciated, but it certainly will not be, until it is made worthy of appreciation. So long as the American standard remains so low that a graduate of a district school, without further preparation, is eligible for membership in the profession, a license to teach cannot command any special respect. In Germany the word "teacher" stands for something; in our own country it stands for nothing.

The argument concerning the text-book method applies, of course, to the thought rather than the formal side of education. Where there is no thought-content, as in the mechanism of reading, writing, arithmetic, drawing, and music, the text-book question scarcely comes into play. In these studies, which necessarily involve an enormous amount of repetition of identical facts and processes, a fair degree of proficiency may be obtained by the ordinary mechanical teacher. A child that reads and adds every day of his school life cannot help learning to read and add, provided his mental condition be normal. In the formal lines much can be done to improve the results simply by a skilful application of modern methods and devices, even when the principles of scientific teaching are not strictly observed. And in these lines some of our teachers are doing admirable work.

It is in the subjects involved in building up the thought-content of the mind that the teacher finds the golden opportunity to carry her ideals into practice. It is from the ideas presented in them that the child secures that fund of knowledge which will exert a strong influence in determining his ideals and interests in life. The most prominent among these studies are geography, history, and the natural sciences. While, in the old school, the time devoted to these branches is small as compared with that given to the formal ones, in the growing school the tendency is to bring the thought-studies more and more to the foreground.

The fact that the thought-studies are destined to come ever more into prominence renders doubly urgent the necessity for teaching them in a way that will do most toward the development of the faculties—moral as well as intellectual. It is admitted by perhaps all our educators, that, of the standard subjects in the curriculum, geography and history are the most poorly taught. In my opinion they will not be satisfactorily taught until the text-book method is abandoned and the principles of teaching are properly applied. As to the natural

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sciences, in some of our schools the work is conducted on scientific principles, but, taken all in all, there has been, thus far, very little science-teaching in our country. Most superintendents have hesitated to introduce this line of work, on the ground that the teachers are not prepared to care for it properly. Those that have held sway longest are perhaps physics and physiology; and these, in all but individual instances, are still taught by the text-book method.

In spite of their bar to scientific teaching, there has been strong opposition to the removal of the text-books, and particularly for two reasons: it is claimed that, if the text-book should be abolished, the child would not acquire the ability to use books; and that the removal of the text-book would cause the teacher to do the work for the pupil, so that the child's mind would be no longer properly disciplined. Both objections are, in my opinion, entirely unfounded.

First, the fundamental purpose of education does not lie in teaching the child how to use books; this is simply an important incident, which it is well for the teacher to bear in mind. Again, to study a lesson from the text-book does not teach the child how to use books; it simply leads him to perform a task, either to please his teacher or to avoid punishment. To know how to use books is to understand how to look up sources of information, and this ability cannot be acquired by committing to memory the words of the text-book. By directing the pupils to write compositions, and by frequently calling for debates, in each instance suggesting lists of works to be used for reference, more can be done in a few exercises than can be accomplished by years of lesson-study. Further, the ideal does not lie simply in teaching the child how to use books; it lies rather in developing a love for them, and, consequently, the desire to seek them. Under proper instruction the pupil will become so much interested in his subject that he will voluntarily go to them for further information. There is nothing that so much tends to destroy the love for books as the drudgery involved in committing lessons to memory, and the happiest day of many a child's life is that on which he hands in his books. Lastly, the abolition of the text-book does not at all imply discarding the use of books; in certain subjects they will always be required.

Second, when the teacher takes the place of the text-book, the child is by no means relieved of a task; on the contrary, in a recitation conducted on scientific principles, the child is obliged to perform intellectual labor more severe in character, though less dull and

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mechanical, than when he commits the contents of the text-book to memory. When he studies the text-book, he acquires his information simply by exercising his memory; in a scientific recitation, on the other hand, he is obliged to bring many of his faculties into play in order to accomplish his task.

A consideration of the reasons for the lack of professional strength will now be in order. With a clear comprehension of the causes, the remedies will suggest themselves.

The demand for good teachers is very small, the conditions under which licenses are granted being exceedingly liberal. The management of the school system, in our country, being a purely local affair, it is entirely at the mercy of local politicians, who can raise or lower the standard at their pleasure. In perhaps the majority of instances the teachers' examinations are of so low an order, that a certificate can be earned by one who has enjoyed no more than a grammar-school education, with or without a little extra coaching. In some localities a high-school education is required, and in a few instances appointments are given to those only who, in addition to a fair amount of scholarship, have obtained some professional training in a normal school. Of course, to guard against this extreme laxity, nothing would suffice short of the adoption of a national standard, which, however, cannot for the present be expected.

In the places where trained teachers are sought, there is, of course, a demand for professional strength. But is the teaching in these places markedly superior to that in other localities? The answer, unfortunately, must be in the negative; for the degree of excellence found in a given locality is by no means determined by the proportion of trained teachers in the corps. This condition of affairs, naturally, can be interpreted only in one way, namely, that the normal schools fail to graduate their pupils with the required foundation.

In thus throwing upon the normal schools the blame for the lack of professional strength, I do not wish to imply that the work of these institutions has in no way proved valuable. On the contrary, it cannot be doubted that through their instrumentality much has been done to spread the doctrine of scientific teaching, and to imbue with professional spirit even many of those who have not had the advantage of a professional training. But while, in the theory of education, the work of the professional schools has been very helpful, from the standpoint of practice, in my opinion, they have for the most part proved failures.

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That professional schools cannot be expected to turn out perfect practitioners is clear; but what we have a right to expect is that their students will be graduated with a foundation that will enable them later to develop in the right direction. That this foundation, as a rule, is wanting, is proved by the fact already mentioned, that the teaching by the normal-school graduates is not strikingly superior to that of teachers who have not had a professional training. If the graduates of normal schools have not sufficient strength to rise above their immediate surroundings, and thus show their superiority over the untrained teachers, then something must be wrong with the institutions in which they received their special education.

That the work of the practice departments, thus far, has been unsatisfactory, is but the natural result of their organization. The fundamental error lies in the plain and simple fact that those employed to guide the students in acquiring the art of teaching are not selected with a view to their fitness for the work. If students are educated in the art of teaching by those who themselves have not the slightest knowledge of the art, how can we expect the results to be favorable?

In establishing a city training-school, the main consideration appears to be to find a building easy of access, and containing a room in which the students may conveniently receive their instruction in theory. The absurdity lies in the fact that, without further ado, the building in which the training-class is placed is converted into a school of practice, and the regular staff of instructors are promoted to the rank of model teachers. The students now acquire the art of teaching by observing the work of these class-teachers, and instructing under their guidance. As the foundation for their future work is laid by what they here observe and do, is it difficult to account for the fact that, after graduation, they cannot readily be distinguished from untrained teachers? In the State normal schools a more direct effort is made to select specially qualified persons as model teachers. But even in these institutions, individuals really competent to instruct in the art of teaching are, comparatively speaking, very rarely found.

In view of these facts it is clear that what is most needed, in order that the professional strength of our teachers may be increased, is to establish, in connection with the normal schools, training-departments in which students may receive such instruction in the art of teaching, that they will leave the institutions with a foundation that will enable them to develop into scientific teachers.

J. M. RICE.

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CHAUTAUQUA: ITS AIMS AND INFLUENCE.

THIS summer Chautauqua comes of age. It was in 1874 that a camp-meeting on the shore of Chautauqua Lake became educational without ceasing to be religious. This Sunday-school Assembly was the germ out of which has sprung an institution which may fairly be characterized as vast,—vast in its extent, vast in the manifoldness of its activities, and vast in its influence. Now that twenty-one years have elapsed since Chautauqua first began to attract the attention of the country and the world, it ought to be feasible to discover something of its real significance as a force in our national life. It has been extravagantly eulogized, politely ignored, and sneeringly decried. There ought at length to be a possibility, even in the compass of a few pages, of presenting an outline of what it is.

The term "Chautauqua" has a twofold meaning. It stands for the name of a place, and it stands for an idea. Of these two, it is the latter that is by far the most important. Originally, "Chautauqua" was the name of a lake lying in the southwestern corner of the State of New York, and at a distance, in round numbers, of 450 miles from New York, 70 from Buffalo, and rather more than 200 from Pittsburg. This lake is 18 miles long and from 1 to 3 miles wide, and is the highest navigable water on the continent except Lake Tahoe, being 730 feet above Lake Erie, and 1,400 above the Atlantic Ocean. The site of the Assembly was at first known as Fair Point. As it became customary to speak of the Chautauqua Lake Assembly, and then of the Chautauqua Assembly, it was natural to confer the name of Chautauqua upon the site itself, and this was done in 1877.

Chautauqua the place is a summer town of frame buildings and a very few tents, well provided with water, sewers, and police. Most of the buildings are cottages, but there are a few of larger dimensions, the most important of which are the Hotel Athenæum, the Amphitheatre, the Hall of Philosophy, and the College Building. The Amphitheatre and the Hall of Philosophy are roofed, but without walls; the former has a capacity of five or six thousand people, the latter of three or four hundred. During the months of July and

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August this town has, besides its large floating population, about 3,500 "permanent residents." Its affairs are administered by a benevolent despotism, which ensures quiet for sound sleep between 10 at night and 7 in the morning, and provides for order, decorum, and sobriety of demeanor on Sunday by virtually erecting a Chinese Wall around the cantonment on that day, and prohibiting ingress or egress, except for grave cause shown. At no time can one purchase intoxicating liquors on the grounds; but, fortunately for him who needs alcohol for fuel or medicinal purposes, there is no custom-house inspection of imports.

The grounds, 165 acres in extent, slope gently back from the water's edge. The highest level within the enclosure is occupied by the College building, and this circumstance has been skilfully utilized by the good Chancellor to form the basis of an allegory, according to which the purely recreative institutions, hard by the shore, and the lower forms of instruction, which occupy the intermediate space, all lead upward to Education in its deeper and more disciplinary sense. He shows that it is hard to attain this summit, but that from it one gains the more extensive view. The emphasis is thus placed upon the right point. Life is comprehensively viewed,—the individual life, and the community life; it is seen that there must be opportunity for play, for diversion mingled with instruction, for instruction in its lighter and less strenuous forms, and, dominant over all, the severe and systematic exercise of the higher faculties,—the intellectual powers, the will, the spiritual nature. We can already discern that here is an endeavor to "see life steadily, and see it whole"; and not only so, but an endeavor to stamp this conception of life indelibly upon multitudes of men, women, and children.

But notwithstanding the gravity and comprehensiveness of this regulative conception, I have never seen greater happiness, or at least more interest, depicted on so many faces over periods so long. There seems to be no place for vacancy, or for tedium, or for idle gossip. A writer in the "Athenæum" has insinuated that the spot is mostly frequented by young people, who come to indulge in unbounded opportunities for flirtation. It may be suspected that even cathedrals are sometimes resorted to for this purpose, but it is safe to assert that there is as much frankness, honor, and decency in the intercourse of young men and maidens here as there is anywhere, and under any circumstances, among Americans of the better class. Every one is occupied to a greater or less degree; the occupation is all pleasurable;

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and the people occupied are of the very bone and sinew of the nation, neither supercilious and luxurious triflers on the one hand, nor a degraded and unaspiring rabble on the other. I find myself in hearty accord with Professor Boyesen when he writes:

> "Nowhere else have I had such a vivid sense of contact with what is really and truly American. The national physiognomy was defined to me as never before; and I saw that it was not only instinct with intelligence, earnestness, and indefatigable aspiration, but that it revealed a strong affinity for all that makes for righteousness and the elevation of the race. The confident optimism regarding the future which this discovery fostered was not the least boon I carried away with me from Chautauqua."

So much for a glimpse at Chautauqua the place. But what is the Chautauqua idea, the second and more important notion suggested by the word? As nearly as I can formulate it, it is something like this: A fraternal, enthusiastic, methodical, and sustained attempt to elevate, enrich, and inspire the individual life in its entirety, by an appeal to the curiosity, hopefulness, and ambition of those who would otherwise be debarred from the greatest opportunities of culture and spiritual advancement. To this end, all uplifting and stimulating forces, whether secular or religious, are made to conspire in their impact upon the person whose weal is sought. He is made to feel that his self-improvement will be reflected in the greater refinement and cheer of his home, and thus the striving after a larger and sweeter life is entwined with his domestic affections. He is exhorted to meet with others in local circles; to give them the benefits of his counsels and superior knowledge if he is further advanced than they; and to obtain impulse and direction from them if he is as yet but a novice. In this way his social instincts are appealed to and cultivated, and the result is the infusion of a greater charm into neighborhood life. These circles are frequently connected with one or several churches, and thus religion is introduced to hallow and reinforce an aspiration to which it may at first have seemed alien. He is led to expect and demand assistance in his intellectual endeavors from experts at a distance, and thus has his sense of human fellowship quickened, his reverence for learning and benevolence increased, and his feeling for national unity deepened. Every year he has the opportunity, at Chautauqua, of meeting the leaders to whom he owes so much; to appreciate more keenly the reality of their personal interest in him; to resolve his doubts and difficulties by the asking of questions; to listen to lectures by men eminent in every walk of life; to

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enter classes in subjects which he is qualified to pursue; and to have his heart warmed by personal contact with a host of those who are aiming at a higher life in the face of similar discouragements, but with equal aids, with a common purpose, and therefore with fraternal sympathy. Can we wonder that Chautauqua is a sacred and a blessed name to multitudes of Americans?

The agencies by which this transformation of the individual life, of the home, and of the neighborhood, is effected, are numerous and varied. Of them all, however, three stand out with greater prominence than the rest, and, in their combination, may be considered to represent what is most distinctive and fundamental in the Chautauqua of the present. They are not what would first strike the eye of a casual stroller through the grounds, and, indeed, one might attend concerts and lectures for a week without being made aware of their existence; but, after all, it is they that tend, more than anything else, to give Chautauqua its specific character and its national celebrity. These agencies are: (1) an organization to promote systematic home reading; (2) courses of instruction by correspondence in certain higher branches; (3) a summer school offering courses in a number of departments of study. These are known respectively as: (1) the Chautauqua Literary and Scientific Circle, or, more briefly and popularly, the C. L. S. C.; (2) the Chautauqua College of Liberal Arts (Correspondence Department); (3) the Chautauqua College of Liberal Arts (Summer Session).

As the misconceptions which have arisen concerning Chautauqua have sprung from a failure to discern the central aim of the institution, and to take into account the necessary means by which the several departments of the work must be carried on, an official statement, published in Regents' Bulletin No. 29 of the University of the State of New York (August, 1894), may here be in place:

"The summer assembly in July and August of every year is planned in accordance with the principle followed by the reading-circle. For the many there are popular lectures, concerts, entertainments; for a somewhat less number there are philosophical, scientific, and literary lectures in progressive courses; for the comparatively few are provided means for careful study under able and well-known instructors. The Chautauqua Assembly should be judged, not by its recreative exercises, but by its educational classes. The former attract the crowds from which the latter are recruited, and the revenue from the many supports the higher departments. All these elements combine to form a community life which, as a whole, makes for intelligence and arouses interest in higher education."

From the same source is extracted a conspectus of the Chautauqua work in all its main branches, which, by its compactness and lucidity,

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will enable one to orient himself in this rather complex system with the least possible expenditure of effort.

TABULAR VIEW.

CHAUTAUQUA SYSTEM.

Home Reading and Study.

1. *The Chautauqua Literary and Scientific Circle.* A four years' course of general reading. [Certificate granted. Does not count for degree.]

2. *Specialized Courses* for continued reading and study. [Certificate does not count for degree.]
   - History.
   - Literature.
   - Science.
   - Art.
   - Pedagogy. Teachers' Reading Union.

3. *School of Theology.* Correspondence instruction. [Degree B.D.] Rigid examinations personally supervised. [No honorary degrees.]
   - Hebrew and Old Testament.
   - Greek and New Testament.
   - Biblical and doctrinal theology.
   - Ecclesiastical history.
   - Homiletics and pastoral theology.
   - Christian science, life, and literature.

4. *College of Liberal Arts.* Correspondence instruction in preparatory and college studies. [Degrees of B.A., etc.]
   - Latin, Greek, French, German, English, mathematics, psychology, political economy, history, physical science, geology and biology.
   - Sixteen courses and rigid personally-supervised examinations are required to secure the degrees of B.A., B.S., etc.

   Correspondence and residence combined complete a system of academic study looking toward the degrees of B.A. and B.S.

Summer Study and Rational Recreation at Chautauqua.

1. *College of Liberal Arts.* [No degrees except through Correspondence Department.]
   - Personal instruction by well-known men in all departments mentioned under (4) above.

2. *School of Methods in Teaching.*
   - Psychology.
   - Pedagogic principles.
   - Applications and methods.

3. *Schools of Sacred Literature.*
   - Study of the Bible as a great classic and inspired book.

4. *Classes in* art, music, physical culture, elocution, kindergarten, etc.

5. *Lecture Courses* on the University-Extension model.
   - Progressive courses by one lecturer. No extra fee is charged. The attendance is large.

6. *Public Lectures and Addresses* by men and women prominent in various departments of life.

7. *Recreative and æsthetic elements,* concerts, dramatic recitals, stereopticon entertainments, etc.

A few statistical items will convey some notion of the magnitude of the operations that are carried on. The Chautauqua Literary and Scientific Circle was founded in 1878. Since that time the total

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enrolment has been nearly 225,000; this is allowing a good many thousand names for persons who have enrolled the second time, since many people begin with a class, drop out by the way, and come in later. It would be safe to say that half this number have done consecutive reading for two years. It would be conservative to add 20 per cent to this estimate to include those who followed the course without enrolling their names. The total number of graduates of the circle is 35,153, the largest number in any one year having been 4,491. The total number of "circles"—local clubs for conference and mutual aid in the prosecution of the work—has been about 10,000. At present about 800 of these are in active existence.

The first enrolment in the Correspondence College was made in November of 1885. Up to and inclusive of June 24 of the present year, 2,444 students had registered, the largest number in any one year having been 345.

The College of Liberal Arts, under the name of the School of Languages, held its first session in 1879, the present writer having been on its staff in that year. Since the beginning it has had on its lists 2,590 students. At the summer session of 1894, the number of registered students in attendance was 405, divided among the various departments as follows: Latin, 83; English, 75; German, 66; French, 50; Mathematics, 39; History, 31; Greek, 27; Economics and Social Science, 15; Hebrew, 13; Physics, 11; Chemistry, 11; Biology, 8; Geology, 5. These students came from all parts of the Union and Canada. The occupations represented were: teachers, 217 (distributed as follows: in preparatory schools, 189, in colleges, 28); students, 71 (distributed as follows: in preparatory schools, 32, in colleges, 39); ministers, 9; music-teachers, 5; bookkeepers, 4; tradesmen and business men, 5; professional men, other than ministers, 3; missionary, 1. More than one-fourth of the total number of students held earned degrees. Nearly every religious denomination was represented, the Presbyterians heading the list with 92, followed by Methodists with 77, Episcopalians with 51, and Congregationalists with 41.

Assuming the population of the United States now to be in the neighborhood of 70,000,000 souls, it will be seen that the C. L. S. C.—to mention only the principal agency of Chautauqua—has had one representative for every 311 of the population, including negroes, Indians, and Chinese. Now, if it be considered that these representatives comprise the most ambitious and aspiring of the people, those

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who are most earnestly covetous of the best gifts, the significance of this fact will readily be apprehended.

In 1892, taking this as a year of fully average prosperity, there were under class-room instruction, for which the Chautauqua management was directly responsible, about 925 different persons. No allowance being made for duplication, there were 425 in the College, 212 in the Teachers' Retreat, 200 in the normal classes of the School of Physical Expression, and 250 in the School of the English Bible.

Since the C. L. S. C. may be regarded as the central agency of Chautauqua, it will be necessary to examine it somewhat in detail. The course of study is planned to cover four years, and may be accomplished by most readers in an hour a day during nine or ten months of each year. It embraces the general subjects of history, science, and literature, besides some religious reading. The four years are known respectively as the English Year, the American Year, the Greek Year, and the Roman Year, the present being the English Year. In the English Year the subjects are (I omit Religious Literature, which is common to all): English History, English Literature, Renaissance and Modern Art, Modern History, and Geology. In the American Year: American History, American Literature, American Government, American Diplomacy, Social Institutions, and Physiology. In the Greek Year: Greek History, Greek Literature, Greek Art, Ancient Greek Life. In the Roman Year: Roman and Mediæval History, Latin Literature, Roman and Mediæval Art, Mediæval Literature, Political Economy. For the present year the books are: Coman's "Growth of the English Nation," Judson's "Europe in the Nineteenth Century," Beers' "From Chaucer to Tennyson," Goodyear's "Renaissance and Modern Art," Winchell's "Walks and Talks in the Geological Field," and the twelve numbers of a monthly magazine, "The Chautauquan," containing supplementary reading of various kinds.

No examination is at any time required. Memoranda or review papers are furnished to every enrolled member, which may be used as the basis of an examination if the student so elects, and special inducements are offered to those who do thus answer the questions. No degrees are given, and the diploma is of value to the graduate only as it represents conscientious work. As an indication of the qualities which the C. L. S. C. endeavors to foster, may be instanced

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the following suggestions with reference to the manner of answering the questions:

(1) Read each question carefully—see what it really asks.
(2) Do not write your answer in a hurry—word it carefully.
(3) On questions of judgment, *think*, and form your own opinion.
(4) Be sure to answer the whole question.
(5) Do not tell more than is asked for and thus crowd the work.
(6) When 'characteristics' are asked for do not limit yourself to *one*.
(7) Use good black ink; try to write carefully and to express yourself in good English.

As the circular explains, the C. L. S. C. deals with men and women who are reading, not for honors, but for mental improvement, and the thoroughness and value of their work rest entirely with themselves. Specimen questions from the memoranda for the current year are:

How have the physical features of the British Isles influenced the character of the English nation?

Trace the steps which resulted in the establishment of the German Empire.

What causes contributed to the growth of prose literature during the Commonwealth?

What were the characteristics of the Venetian School, and who were some of its greatest leaders?

Describe the movement of a glacier.

There are thirty of these questions on the regular paper. For answering a set of a hundred questions, calling for a more detailed knowledge of the subjects, special distinction, indicated by a white seal on the diploma, is conferred. It is allowable to consult helps in writing out the replies, but it is expected that this will be avoided as far as possible, and it is required that the answers shall be in the student's own language. The books for the present year cost seven dollars, and are all issued under the Chautauqua management.

The kind of appeal which has been so productive of results may be illustrated by the following specimen:

"Is it too late for you to go to school or college (are you too old, or too poor, or too busy)? Should you like to turn mature years, middle life, and old age into youth again? Should you like to turn street, home, shop, railway-car, kitchen, seaside, and forest into recitation-rooms? The C. L. S. C. will help you to gratify this desire."

This appeal to maturity has been very taking. I have had the curiosity to analyze the figures for the first two or three years of the Circle's existence. The enrolment for the class of '82 was 8,246.

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The percentages of different ages were these: under 20 years, 10½ per cent; between 20 and 30, 46 per cent; between 30 and 40, 28½ per cent; over 40, 15 per cent. But at graduation how the figures were changed! They were, respectively, 1½, 37, 33½, and 28 per cent. This means that the staying-power of the second age was four times as great as of the first, that of the third twice as great as of the second, and that of the fourth 1½ times as great as of the third! Considering that this meant the formation of new habits in very many cases, such a showing is eloquent as to the tenacity of purpose displayed by those in maturer years, and therefore as to their sense of need and opportunity. Almost every year there are graduates of 70 and 80 coming up to receive the diploma, and a brave and cheery sight they make! It may be added that the enrolment of different ages for the first three years hardly differs in percentage from the figures above given, being respectively 12½, 49, 25, and 13½ per cent.

The C. L. S. C. has a not inconsiderable membership in foreign lands. Thus there are 40 students in South Africa, organized in 9 circles; 11 in Mexico; a respectable number in the Hawaiian Islands; besides missionary readers in India, Persia, China, and Korea. On June 29, 1885, 750 Japanese had entered themselves in the C. L. S. C. Since then, cholera and floods and other causes have interfered, and the work has declined. A good many magazines sprang up in all parts of Japan, and the Japanese Chautauqua was not so much needed as at first. There are now a few Chautauquans among the missionaries, and some Japanese students in this country are deeply interested in the plan, and are anxious some day to organize the work on a Japanese basis. The first impulse to Chautauqua work in Russia was given by an illustrated article explaining the various Chautauqua organizations, which appeared in a Russian magazine, "Nov." The "Nov," to meet the great demands upon it for a course of study, published a list of text-books on various subjects, and announced that students might send their names for enrolment to that office. By the beginning of 1886 the editor of that magazine had published a list of 49 names of persons who had joined the Russian Chautauqua circle, thus unofficially formed, and without any connection with the parent body. Even in prisons the C. L. S. C. carries on its beneficent activities. The prison circles at Lincoln, Nebraska, and Stillwater, Minnesota, furnished interesting reports for the past year. The "Look Forward" circle of the former place began the

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year with 60 members, of whom 32 were new members, 14 had read one year, and 11 two years. This circle has had the coöperation and help of professors in the State University and others, while the members have responded most heartily. One in particular of the prisoners, who received his diploma last year, is said to have applied himself most diligently, and to have shown himself thoroughly prepared at the class exercises. The "Pierian" circle at Sweetwater began the year with 32 members. More than 30 papers, on various themes, were published in the "Prison Mirror" during the year.

In other English-speaking countries, three organizations have been formed on the model of the C. L. S. C.: two in England,—the Victoria Reading Circle, and the National Home Reading Union; and one in Australia,—the Australian Home Reading Union: all of which are in a flourishing condition.

Favorable opinions of the C. L. S. C., of course, abound in its records, both from those who stand outside its sphere, and from those who have enjoyed its benefits. At its very inception William Cullen Bryant, in the year of his death, wrote a notable letter, in the course of which he made a prediction which has already been strikingly verified in at least one instance:

"I perceive this important advantage in the proposed organization, namely, that those who engage in it will mutually encourage each other. It will give the members a common pursuit, which always begets a feeling of brotherhood; they will have a common topic of conversation and discussion, and the consequence will be that many who, if they stood alone, might grow weary of the studies which are recommended to them, will be incited to perseverance by the interest which they see others taking in them. It may happen, in rare instances, that a person of eminent mental endowments, which otherwise might have remained uncultivated and unknown, will be stimulated in this manner to diligence, and put forth unexpected powers, and, passing rapidly beyond the rest, become greatly distinguished and take a place among the luminaries of the age."

In a New England college there is, at the present moment, a highly capable professor who is a living exemplification of the last suggestion quoted above. In an eloquent address on Literature and Life, delivered by Phillips Brooks, in 1886, a significant passage is:

"May we not believe—if the students of Chautauqua be indeed what we have every right to expect that they will be, men and women thoroughly and healthily alive through their perpetual contact with the facts of life—that when they take the books which have the knowledge in them, like pure water in silver urns, though they will not drink as deeply, they will drink more healthily than many of those who in the deader and more artificial life of college halls bring no such eager vitality to give value to their draught? If I understand Chautauqua, this

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is what it means: It finds its value in the vitality of its students. . . . It summons those who are alive with true human hunger to come and learn of that great world of knowledge of which he who knows the most knows such a very little, and feels more and more, with every increase of his knowledge, how very littel it is that he knows."

But the accounts which come of and from the workers themselves are still more interesting. One, a conductor on a freight train in Missouri, was observed to step to a rude closet made out of a cracker-box, open it, and take out a package of C. L. S. C. books, and begin working. Interrogated about it, he said:

"My brakemen read with me. One of us keeps watch, and the others read. Sometimes it is pretty hard work when we have an unusually long run and much freight; but, for the sake of the help it is, I am going to hold on to it."

Another writes:

"I am engaged from 8:15 A.M. until 6 P.M. in a store, besides keeping house. My time for reading the C. L. S. C. course is when I ride to and from the store, twenty minutes each way, and during noon-hour."

A woman writes from the far West:

"I live on a farm, and my husband has no help except what I give him. All the time I am not doing house-work, I am obliged to drive the horse at the horse-power while my husband irrigates the land. I have done my reading while driving the horse for the past two months."

A young man says:

"The 'Preparatory Greek Course in English' aroused in me a desire to learn Greek. The other books which I read made me desire to know more. The result was that I determined to take a classical course in —— University."

Among the imitations of the C. L. S. C., beside the Russian, English, and Australian Reading Unions already mentioned, perhaps the most important is the Catholic Reading Circle in this country. This movement began through the efforts of Mr. Warren E. Mosher, of Youngstown, Ohio, himself a graduate of Chautauqua, and within a few years has attained respectable proportions, besides leading to the formation of a Catholic Summer Assembly, which was instituted in 1892, and between which and Chautauqua the most cordial good feeling exists. Speaking last summer at the Catholic Assembly at Plattsburg, N. Y., the Very Rev. C. H. McKenna, O.P., remarked:

"More than twelve years ago, stopping with a clerical friend near Buffalo, I visited Chautauqua and was introduced to the President, Rev. Mr. Vincent. I saw a large assembly of ladies and gentlemen thirsting after knowledge; they differed in many things from each other, but in one thing they were united, and

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that was their opposition, by their Protestantism, to the Old Church; and I thought then, if they had our history, our teaching, our theology, great God! what an amount of good could be accomplished. And then the desire came to me that we should imitate them, and need I tell you how I hailed with joy the first announcement that we would have a Catholic Summer School?"

On August 7 telegrams of good will were exchanged between the Plattsburg School and Chautauqua. The President of the School has officially recognized its indebtedness to Chautauqua in the statement, "The Catholic Summer School of America owes its origin to a demand on the part of Catholics for such a school as Chautauqua."

Scarcely less noteworthy is the formation of a Jewish offshoot. This branch of the C. L. S. C. was established a year ago, at the request of Rabbi Henry Berkowitz of Philadelphia, who is deeply interested in the question of education for the young people of Jewish faith. This branch is known as the Department of Jewish Studies, and pursues the regular C. L. S. C. course, modifying the religious portions of it to suit their own special needs. Besides the regular four years' course, the work of the Jewish branch includes a Young Folks' Reading Union on the plan of the Chautauqua Young Folks' Course, but making use of Jewish literature exclusively, and a special course in Jewish history and literature, covering two years' work, and including the period from the end of the Babylonian Exile to the Destruction of the Temple. This course has been prepared by the distinguished Jewish scholar, Professor Gottheil, of Columbia College, New York. Dr. Berkowitz gives the following report of the results of the first year's efforts:

"We have enrolled some three hundred members, and a great many are following the readings who are not regularly enrolled. One hundred and forty-seven of these members belong to the general C. L. S. C. course, the others to the two special courses. The membership extends through fourteen States of the Union and includes persons of the most diverse callings in life."

The charge of superficiality, brought against all the educational work of Chautauqua, has been a difficult one to meet. It lies against the Summer School,—the time is so short. It lies against the Correspondence College,—there is lack of the living voice. It lies against the C. L. S. C,—how can untrained minds, loosely held in an elastic organization, accomplish anything of value? As to the Summer School, it might be met by pointing to the character of its teachers. Is it likely that scholars of the reputation of Professor Seymour of Yale, and President Harper of Chicago, would, year after year, deliberately abet pretentious sciolism? Would it be possible to get

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together at one session, as a Faculty of History, four men like Professors Von Holst, Moses, Herbert B. Adams, and George B. Adams, in a sham college which had been before the public for fifteen years, and which only satisfied the hunger of its students with the east wind? Professor Boyesen avers:

"I watched this work with great interest, and can testify that it is by no means of a flimsy and superficial character. The linguistic instruction, for instance, both in ancient and modern languages, was extremely efficient, and the students accomplished an amazing amount in the six weeks that were at their disposal."

I myself had students in Old English last summer who would work five or six hours a day at the subject. How should it be otherwise, when the class was largely composed of college professors and teachers in academies and high-schools,—teachers who had a purpose in their application? At the end of the session I held an examination in the text-book,—my "First Book in Old English,"—in which several passed with credit. An average class of college juniors or seniors would not have done better as the result of half a year's study.

But, after all is said, would it be surprising if Chautauqua were superficial—unless we can rebut the charge of superficiality brought against us as a nation? I open a German philological journal and read the following:

"One may say that a nation of sixty-two million people produces only weak sugar-and-water poems and journalistic articles. . . . The small number of scholars who fortunately do exist receive no small share of their inspiration from 'effete and moribund Europe,' from England, Germany, and France, and bear no proportion to the mass of the people. Genius simply does not exist, and even talents are far too few."

I attend a college commencement, and I hear President Dwight of Yale say:

"I hold it true not only of college students, but of boys at school, and of adult men and women, that we live on one-half or one-third of our available powers: we might accomplish two or three times as much if we would."

We are hearing a good deal, in these days, about the deficiencies in our public schools. The medical colleges—those which are afflicted with a deplorable lack of standards—have come in for their share of scathing criticism. I believe it is true that not even the theological seminaries have wholly escaped censure on this score. Who, then,

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is to cast the first stone, if these things be true? And if they are not true in other instances, why should it be assumed that they are solely true when applied to Chautauqua? But Dr. Vincent, the inspiring genius of Chautauqua, grants that the criticism of Chautauqua is true. He says, "I prefer to concede at once the point at issue, and confess to the charge of 'superficiality' in the work we attempt."[1] But no one should read and quote this without reading and pondering the context.

The fact is, superficiality is a matter of degree. The mere child is superficial to the half-grown boy, the half-grown boy to the college student, he to his instructor, the instructor, mayhap, to a great specialist like Agassiz or Helmholtz or Gibbon or Grimm. Where shall we stop? With the great specialist? He would be the first to confess his own superficiality. Was it not a great specialist who said of himself, "To myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me"?

United in other respects, we are not, as a people, homogeneous with respect to wisdom. We are, in our collective aspect, of all grades of crudity, ignorance, culture, and profundity. "Let him that thinketh he standeth, take heed lest he fall." In a democracy it is dangerous not to share your wisdom with the man who has less of it. In a democracy founded on the principle of universal brotherhood it is a shame to smile, with folded arms and superior air, when the deficiencies of your toiling, earnest brother are mentioned. It is a shame to scorn him who eagerly munches his half loaf while you are exulting in the fulness of bread.

It should be remembered, too, that the parent who has obtained the diploma of the C. L. S. C. is more likely than another to send his son or his daughter to college, or to advise their working their own way through. And it should be noted that an institution like the Correspondence College, though it confers degrees, does not seek to supplant or to weaken the regular college. There is no rivalry between the two. Nothing could be plainer than the official utterances on this head. Only those persons are encouraged to study by correspondence, or, indeed, admitted to such study, who because of age, poverty, occupation, situation, or some other good reason, cannot avail themselves of oral instruction.

[1] "Chautauqua Movement," p. 210.

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The attentive reader will long ago have concluded that, although Chautauqua may be radical in some of its methods, it constitutes, on the whole, a profoundly conservative force. One who was on the Assembly grounds during the Chicago riot of last summer could not but realize this fact when thinking of the contrast between the two scenes and the two activities. In the one, the artificial conditions of city life; in the other, the holy calm of Nature,—the rippling lake, the cooling wind, the rustle of foliage, the glimpses of blue sky between waving trees as one looked away from a lecturer out through the open sides of hall or amphitheatre. In the one, dissension; in the other, harmony. In the one, strife over material things; in the other, the distribution, in a hundred forms, of the Bread of Life. To be brief: in the one, greed, war, hate; in the other, benevolence, peace, love. The spirit which animates Chautauqua must be our salvation from the demon of anarchy. More wisdom and more sympathy must be the antidote to ignorance and mutual hostility; and it is for the promotion of wisdom and sympathy that Chautauqua stands.

Chautauqua has been a growth, not a creation. The master-thought has been in the mind of one or two men, of one man supremely; but the special features which constitute the Chautauqua of to-day have been added gradually. Thus, though the Assembly began in 1874, the C. L. S. C. was not added till 1878, the Summer College till 1879, the Correspondence College till 1885. The real genesis of the Chautauqua movement was a provision of facilities for teacher-training, the enlistment of home, the coöperation of ministers, and the recognition of the secular educational factors in Sunday-school, Church, and general Bible work. The ideal was that of an educational system on religious lines, which should appropriate the best that there was in secular culture,—that home, pulpit, secular school and Sunday-school should perfectly coöperate. This all-embracing conception proved a magnet to attract the people, and no less to attract the leaders. I am told that Dr. Percival, then Head Master of Rugby, and now Bishop of Hereford, crossed the ocean, and, without stopping in New York, went straight on to visit Chautauqua. But there is better testimony than this in the imitations and reproductions of Chautauqua everywhere. Besides the Catholic and Jewish adaptations, mentioned above, besides the Reading Unions of England and Australia, there are now 59 Summer Assemblies on the pattern of Chautauqua in this country alone. The

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Oxford and Cambridge Summer Meetings, which have proved so widely helpful, were adapted from the same model. But, while Chautauqua has been an innovator, she has also been a borrower. No false pride has prevented her from being a gainer by suggestions from every source. Thus University Extension, technically so called, was first promoted in this country by Chautauqua in 1888. This refers of course to University Extension as imported from England, for there had been many substantially similar efforts made in this country for a long time; and, in particular, Chautauqua itself, from the very first, contained every essential element of University Extension, including courses of lectures, printed syllabi, class drills, quizzes, and final written examinations, though the number of subjects to which the method was applied was limited. As another illustration of Chautauqua's prompt response to a recognized demand, we might refer to the prominence at present given to the subject of Sociology.

No account of Chautauqua would be complete without a word concerning the very pulse of the machine, John H. Vincent. On February 23, 1895, he was 63 years of age. In early life he became aware that he had an intellect, and longed for culture: but he also had a conscience, and, with the views of life that had been instilled into him, gave up his dreams of college and betook himself to the work of the ministry. Though successful in this, he never ceased to educate himself by every means in his power, and pursued his own C. L. S. C. course long before he recommended a similar, though much less severe one, to others. Finally, he arrived at the reconciliation of the two things—culture and religion—which he had been wont to think alien, if not antagonistic. He came to recognize God in Nature and in human life as well as in the Bible. The reconciliation thus effected in his own soul is expressed in the motto inscribed on the banner of the C. L. S. C.: "We study the Word and the Works of God." He is spiritually minded, but possessed of an extraordinary fund of common sense. Patient, indefatigable, and decisive as an executive, he is winning and magnetic before an audience. He is a man of the people, and his heart goes out to them; he tickles them with his humor, warms them by his greeting, draws them by his sympathy, and fires them with his ideals. He is not only receptive of advice, but seeks it from every source. He aims to be the channel through which humane impulses shall accomplish their

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beneficent work. He is two men in one. As an organizer of victory he has some of the characteristics of Napoleon. Yet he might equally be compared with such founders of mediæval brotherhoods as Benedict or Francis of Assisi. Comparisons like these must not, of course, be pressed. It is merely that certain qualities in him suggest their consummate embodiment in such celebrated names. More often I think of him in the same breath with Lincoln. "God must love the plain people, he has made so many of them," is a sentiment ascribed to the great President, and it is one that would sound equally appropriate in the mouth of the good Bishop. Lincoln knew how to bide his time, and not prematurely advance the day of great things. Lincoln relaxed the severity of duty with the kindly play of humor, and his approach to the people was largely through this channel. Habitually serene and good-natured, he could be stern and resolute at need. In all these respects I trace a likeness between the two men. It was given to both to be, in some sense—in different measure, it is true—the conduits of Destiny, or, as they would have preferred to say, of Providence. Both will be remembered for their patriotism, their humanity, their catholicity, for both will have borne, though under different circumstances and in different degrees, the burden of a people struggling upward, painfully and with many checks, to a serener vision and a larger life.

A lucid and forcible writer has said:

> "The resemblance between the second century and the nineteenth has often been noted. . . . If, on the one hand, the spectacle of so many religions dividing the allegiance of men created confusion and scepticism, on the other hand there were those who sought to penetrate beneath the diversity to some underlying principle of unity, and, by doing justice to all the elements of truth and spiritual thought wherever they might be found, attain the idea of a universal religion." [1]

In the search for this underlying principle of unity lies the strength of Chautauqua and its leader. We have seen how he found it in his own life. In seeking to define the Chautauqua idea above, I spoke of it as an "attempt to elevate, enrich, and inspire the individual life *in its entirety*." We can now better see, perhaps, the force of the italicized words. It is this conception of truth as a whole, and of life as a whole, which makes its protagonists irresistible. This is the universal solvent of opposition, and of bigotry in every form. But it is not new. It was clearly announced as early as the close of the second century, by a writer now little read: [2]

[1] Allen, "Continuity of Christian Thought," p. 34.

[2] Clement of Alexandria, "Miscellanies," Bk. 1, chaps. ix. and vi.

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"Some, who think themselves naturally gifted, do not wish to touch either philosophy or logic; nay, more, they do not wish to learn natural science. They demand bare faith alone, as if they wished, without bestowing any care upon the vine, straightway to gather clusters from the first. . . . I call him truly learned who brings everything to bear on the truth; so that from geometry, and music, and grammar, and philosophy itself, culling what is useful, he guards the faith against assault. . . . In such studies, therefore, the soul is purged from sensible things, and is excited, so as to be able to see truth distinctly. For nutriment, and the training which is maintained gentle, make noble natures; and noble natures, when they have received such training, become still better than before. . . . It is not by nature, but by learning, that people become noble and good, as people also become physicians and pilots. . . . If ignorance is want of training and instruction, then teaching produces knowledge of divine and human things. . . . Virtue is attainable only when they have learned, and have had their senses exercised."

Here, it is evident, is the doctrine epitomized by the motto of the C. L. S. C., announced in the second century, and not a little exemplified in the next two. It was reserved for the nineteenth century to give it wide application by means of an institution which, if it be destined gradually to pass away, will yield its place to successors which, in a similar spirit, but perhaps through different forms of activity, will bring in, as we trust, a better time.

ALBERT S. COOK.

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IS AN INCOME-TAX SOCIALISTIC?

WHATEVER may be thought of the probable future of Socialism, or of the extent to which its principles have thus far found acceptance amongst persons who clearly understand and are seriously prepared to act on them, the fact that ideas vaguely described as socialistic have been welcomed to some extent by considerable sections of the public, is a fact which has had one result at all events of a very important kind: and this result, so far as my own observation extends, has entirely failed hitherto to attract any adequate notice on the part of the Socialists themselves, and certainly on the part of their opponents. It is a result which appears to me to be far more dangerous to society than any direct success which Socialism either has had at present, or is likely to have in the future.

The result I refer to is as follows: It is not the embodiment in legislation of any principles that are really socialistic, but the imputation of such principles to much legislation, or to demands for much legislation, in which there is really nothing socialistic at all; and the consequent introduction of an entirely false issue into certain of the most important discussions by which the social future may be influenced. The introduction of this false issue has two opposite effects, both equally unfortunate. Let us take any measure of the kind now alluded to, which is demanded by an extreme section of reformers and viewed at least with apprehension by many of their conservative opponents, and let us with regard to this measure make two alternative suppositions. Let us suppose, firstly, that its results from the conservative point of view would be really as bad as those who take this view anticipate; and let us suppose, secondly, that, whilst its first aspect might be alarming, it would really have none of the mischievous results in question, but would benefit many classes, whilst inflicting injury on none. To denounce such a measure as socialistic, if it were not so in reality, would be as hurtful to the interests of conservatism in the first case as it would in the second. In the first case, to do so would insure for a bad measure the support of many socialistic sympathizers, which, were its true character under-

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stood, it would probably not receive; and in the second case, to do so would be to insure for a good measure the hostility of many conservatives, who would otherwise very probably support it: and thus the conservatives as a body would be damaging their own position, either by multiplying the advocates of the very measure they desire to oppose, or else rousing a just antagonism to the principles which they represent and desire to defend. They would be artificially strengthening a mischievous cause, or artificially prejudicing a sound one.

Of such measures, whether realized or demanded as those that have been just described, an income-tax which shall fall only on the richer classes of the community appears to me to be a signal and most important example. Such a tax might indeed be loosely called socialistic, in the sense that it might theoretically be used as a means toward accomplishing that economic transition, which Socialists hope to accomplish, from the existing system to Socialism; but it is a tax which, so levied, would be in its nature temporary, as its object and result would be to extinguish the very sources from which it was derived—that is to say, large private incomes. It would be, therefore, socialistic only as a transitory step toward Socialism. If, however, on the other hand, we contemplate the tax as a burden, more or less onerous, which is to be imposed permanently upon certain classes, then, whatever its merits may be, or whatever its faults may be, we shall be forced to contemplate it as being not a step toward Socialism, and not an example of Socialism, but as a sign of the permanent vitality of the individualism that now exists, and a tribute *to* it, as well as a tribute *from* it. In addressing to American readers the following remarks on income-tax, I shall not presume to touch on any of those points in the question which are specially connected with the Constitution or the circumstances of the United States. I shall attempt to discuss only the general nature of such a tax as levied on certain classes in any modern civilization; to explain, in the light of the foregoing considerations, the precise special circumstances which alone would render it socialistic; and finally to consider what, such special circumstances being absent, is the kind of significance we shall discover in it, and the effects we may expect it to produce.

Let us begin, then, with the question of whether an income-tax on the richer classes is necessarily socialistic. My own opinion is, as I have just said, that the conservative party in any country is not only committing an intellectual error, but a grave practical mis-

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take, by approaching it and attacking it as though it were so. That it is so, is precisely the claim that has been of late put forward for it by the best educated amongst the active English Socialists. In a volume called "Fabian Essays," which represents the united wit and wisdom of a body of socialistic leaders, the income-tax in England is described as a genuine instalment of Socialism, and as one amongst the chief signs that the socialistic system is no longer a mere dream, but is in actual process of being realized. I took occasion some time since to expose the absurdity of this statement; and to show that the income-tax, as we have known it till now in England, is so far from being an instalment of Socialism, or any sign that Socialism is in any way being practically realized, that it is on the contrary a most signal witness to the triumphant action of those forces which Socialism aims at annihilating.

Let me repeat briefly to the American reader what I urged then on the English reader; and I can do so in this Review with all the greater ease, by referring to my article in THE FORUM, last April, on "The Real 'Quintessence of Socialism.'" For before there can be any use in discussing whether an income-tax on the rich is socialistic, it is necessary to realize clearly what Socialism is, as conceived of in its ultimate development, by the most capable of its contemporary advocates. In its external form, then, Socialism, as was explained in the article referred to, is no indiscriminate system of communism, or negation of property. Regarded merely from the outside, its quintessence, as Dr. Schäffle says, is simply the corporate or state ownership, instead of private ownership, not of chattels or products, but solely of the means of production, or, in other words, of capital. And not only is this, so far as form goes, the quintessence of contemporary Socialism, but nothing, as thoughtful Socialists tell us with the utmost emphasis, is Socialism or is socialistic, which is not this, or does not lead to it. No measure is socialistic, writes one of the Fabian essayists, "which would prolong the life of private capital even for an hour."

Here then at once we have a rough and ready answer to the idle vaporing which would claim the English income-tax as Socialism in the fact that the imposition of that tax in England has coincided with the period during which private capital has increased with the most astonishing rapidity, and been utilized with the most astonishing success. This argument, however, when stated in this bald way, forcible though it is, is a retort rather than an answer; but it becomes an

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answer when we consider what is implied in it. To understand this, the first thing to be done is to turn from the tax of which we are speaking to the income that is to be taxed, and to ask ourselves what is the origin of this last; for, as statistics tell us, it is practically a modern phenomenon. The special, the distinctive result of all modern industrial progress has been not to increase the wealth of a community absolutely (for this might be due to a mere increase in the number of laborers); but to increase it relatively—to make it constantly greater in proportion to each man, or each million of men, whose exertions contribute to the production of it. Thus, in England, during the past eighty years or so, the income produced, per head, has risen from £14 annually, to something like £34; whilst in the United States, the Census returns show us that capital, which is merely a secretion from income, has increased per head, taking the average of the Union, from £64 in the year 1850, to £187 in 1880; and in some States, such as Delaware, during the same period, the rate of increase has been even greater. In other words, we may say with sufficient accuracy, that of the income now produced annually per head both in England and America, three-fifths at the very least represents an annual amount that was absolutely unproducible two or three generations ago. Now in England, whatever may be the precise figures in America, whilst the total product per head has risen from £14 to £34—that is to say whilst there has been an increase in each case of £20—out of every such £34, the minority that pays the income-tax does not at the utmost take more than £16. That is to say, the entire existing income of the richer classes in England is considerably less than the increment produced by forces which have been in operation for two or three generations only; and consequently, it must be added, a considerable portion of this increment goes to swell the income of the majority which lives by manual labor.

What then are the causes or forces to which this astonishing increment is due? They have nothing to do with any development in the faculty of labor. The laborer, or, in other words, the average man, has not become physically more dexterous or stronger than his grandfather, nor does he work for longer hours. On the contrary his hours of work are fewer on the whole. Labor, in fact, is practically not progressive; and taken by itself produces no more to-day than it did at the beginning of the century. Roughly speaking, the causes of this increment are these: discovery, invention, industrial management, and enterprise. In other words they are forces, or forms

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of human exertion, which, in their more efficacious developments, are the monopoly of a gifted minority, who are not laborers themselves, but who direct and stimulate labor, and determine its methods, and the objects on which it is to be concentrated. It is, then, practically to the exertions of men like these that the entire income of the richer classes and a very large portion of the income of the poorer classes are due, under existing conditions, in countries such as England and America. To say that much of this income is now mere interest on capital, and is not the direct product of industrial ability, is either not to the point, or else it is not true. For the capital itself was in the first place the product of ability. It was a secretion from an increment of which active ability was the cause: and was secreted solely for the purpose of producing some further increment. Income from capital is, to the man who receives it as interest, merely income from ability at second-hand; and, moreover, capital yields any income at all only when it is controlled by ability in addition to having been accumulated by it. The close connection between active ability and capital is well illustrated by the fact that (putting land out of the question) 90 per cent of the existing capital of England has been produced since the year 1812—or, to put the matter more vividly, during the lifetime of Mr. Gladstone: and the connection between the two, viz., ability and capital, in America is more general and more obvious still. Thus, the income of the rich, which is the subject of the special tax we are discussing, is essentially, in any modern country, an income which is produced by the exceptional abilities of a minority.

Now thus far, in spite of the crudities of their predecessors and a section of their contemporaries, the more thoughtful and educated Socialists of the present day are learning to admit the truth of an argument that is thus urged against them by their opponents. They are learning to discard the childish and untenable proposition that labor is the source of all, or even most, of our existing wealth, and to admit the claims of ability to be the producers of, perhaps, the larger part of it. Such being the case then, I pointed out in my article on "The Real 'Quintessence of Socialism'" that the vital change which Socialism aims at and declares possible is not the formal change of placing capital in the hands of the state, but the appropriation by the state of the larger part of that income which the exertions of the ability of the minority alone enable capital to produce: and the doctrine which radically distinguishes contemporary Socialism

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from individualism, is the doctrine that the men of ability will continue to exert their faculties when by far the larger part of their existing motives have been annihilated.

It is not generally realized how complete this annihilation would be. It would not merely rob a man during the latter part of his life of the proceeds of the capital which he had created during the earlier part: it would not merely prevent him from bequeathing this capital to his family; but whilst leaving him, or even forcing him, to direct the use of it, as a salaried official of the state, it would, in addition to mulcting him of the rewards of success, at the same time liberate him from the responsibilities of failure. In any state-industry, such as the building of ships of war, the managers, under the existing system, though they are working with the public capital, derive the capital only from annual grants from the nation; and their expenditure, therefore, is subject to constant, if not very skilful, control. But under Socialism the situation, in this respect, would be altogether changed. The socialistic state, being essentially the universal capitalist and paymaster, would never have to ask the community at large for anything. Whatever capital might have been ignorantly or carelessly wasted, the state would replace not by extracting it from the personal incomes of the people, but by the simple process of retaining it, before those incomes were distributed; and the individual director of labor, through whom a million pounds were dissipated, would be no worse off than the director who made it yield 20 per cent.

It is not necessary, and it is not possible here, to dwell more minutely on this particular point. It is enough to observe shortly that Socialism would benefit only the majority of the community, and proposes to benefit only the majority of the community, by taking from the minority what the minority at present enjoys—or, in other words, what the minority at present produces: and this programme can be presented as a possibility only on the supposition that the minority will go on producing it, when it is deliberately deprived, to the utmost possible extent, of the natural rewards which are the motives of its present exertions, and of any fear of disaster which is now the natural penalty of failure. Socialism, then, regarded from the outside, is essentially the appropriation of all capital by the state, with the necessary result, and the specific intention, of divorcing the income due to the use of capital from the persons by whom the capital is used, or by whom it has been created; and Socialism, as we see

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when we regard it from the inside, can prove itself to be a workable system only by showing experimentally that the ability which uses capital to advantage is a kind of faculty which will be developed as carefully as it is now, and applied as intensely as it is now, when the specific rewards by which it is now motived have been annihilated. To repeat once more the declaration of the Fabian essayist, nothing is Socialism, as a system, which prolongs—still less, which depends on the prolongation of "the life of private capital even for an hour": and nothing exhibits Socialism as a system practically workable, which does not exhibit ability operating with undiminished intensity in the absence of those rewards and motives which private capital offers to it.

And now let us turn to the income-tax as it at present exists in England, and as it has existed since 1842—the tax which the English Socialists have been boasting of as Socialism in action. According to their own definition of Socialism, in what sense is it socialistic? It could tend only to the formal establishment of Socialism, were it used as a means of extinguishing private enterprise, by establishing, out of its proceeds, state enterprise as a competitor. But it has never been used for this purpose, nor has it in any way tended to subserve it. And next comes the yet more important point. This tax could supply us with an exhibition of Socialism in action, only on the supposition that the rewards for which capitalists and men of enterprise struggle and receive in its absence, were by its imposition so far altered in their character, that the continued exercise of ability on the part of those men must have been obviously due to motives of some other kind. But has the income-tax in England had any such effect as this? Or does it support or even suggest any such conclusion? Both of these questions must be answered by the most uncompromising and absolute negative; and little as they recognize the fact, nobody has given this answer with more vehemence than the Socialists themselves. The period during which their denunciation of the existing system has been most bitter, has been the very period which coincides with the operation of the tax in question; and during the whole of that period they have been never weary of declaring that the imposition of the income-tax has had no effect whatever in altering the character of the reward which the capitalistic classes seek. These classes, they say, have been animated by one motive only; and the motive they describe in such well-known and choice language as the following. They describe it as "greed," as

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"rapacity," as "dividend hunting," as "the worship of Mammon"; and it is only in the rarest moments of a singularly perfunctory charity that they admit the possibility of this motive being mixed with any other. The income-tax, therefore, as we have thus far known it in England, has done nothing to diminish the efficacy of the individualistic motive or to show that there is any other calculated to take its place. And yet the English income-tax is a tax levied only on the richer classes, and within certain limits it is graduated according to the amount of the incomes on which it falls. It is, in fact, in the words of Mr. Joseph H. Choate, "a tax on rich men, acknowledged by the Government to be a tax on rich men."

Now what is thus true of the operation of the income-tax in England, would be true, other things being equal, of its operation in America. It appears to me, therefore, that Mr. Choate was not entirely free from the error which I alluded to at the beginning of these remarks, when he spoke of the American income-tax as being in any way obviously or necessarily a step in the socialistic march. To describe it in this way, to exhibit it under this light, is a proceeding calculated rather to encourage its advocates, than to fortify its opponents. It may be a right doctrine or it may be a wrong doctrine that exceptionally large incomes should contribute an exceptional percentage of taxation; but there is nothing in the theory of it, or the application, that is necessarily socialistic. There is a great deal to be said, from the point of view of the most rigid conservatism, in favor of graduated taxation, and taxation which discriminates between the circumstances of various classes. There is a great deal to be said, for instance, in favor of discriminating between the income a man earns by the direct exertion of his ability, and the income which he receives from capital, created very likely by his own previous exertions, but now invested in some enterprise controlled by others.

On the other hand, there is a great deal to be said in opposition to all these views. To those who advocate the principle of equality of sacrifice and declare that this demands on the part of the rich a higher percentage of contribution than it demands of the poor, or who, adopting a somewhat vague but by no means untenable ground, urge that those who profit most by our material civilization are under exceptional moral obligations to bear the burden of its maintenance, it may be answered that the rich, as a whole, in a modern industrial community, make an exceptional contribution to the public

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weal already, by means totally different to an income-tax, and incomparably more efficacious. It may be answered with the most absolute truth that, taking the capitalistic classes as a whole, and examining the history of their riches during the present century, it will be found that the entire increase in the income of the wage-earners is a part of the increment which has been due to the ability of the capitalists. It may be answered that owing to one cause or another,—whether the natural action of competition, or the powers which the wage-earners have acquired through combination and trades-unionism,—no new industry, no improved method of production, can secure a great fortune for the man who initiates and conducts it without some portion of the new wealth thus created going sooner or later to swell the incomes of the wage-earners. It may be answered that every general rise in wages is an indirect contribution from the increment produced by the minority; and that the rich, as a body, instead of paying taxes for the poor, do something that is much better—that they constantly increase the ability of the poor to pay them. Which of these two sets of arguments may be the stronger, I do not propose to discuss here. I desire only to point out that the justice and advisability of an income-tax is arguable on grounds which have nothing whatever to do with Socialism, and that a conservative may argue for, as plausibly as he may argue against it.

But here, if the reader agrees with me thus far, we shall find that our admission has brought us to a turning-point in our discussion. We shall be forced to consider such probabilities as those indicated by Mr. Choate, when he said that were it pronounced constitutional in the United States to tax the incomes of rich men, whilst the incomes of others were exempt, "the communistic march would go on, and five years hence a tax of 20 per cent would be imposed on incomes above twenty thousand dollars." Now theoretically, without doubt, such a result would be possible; but Mr. Choate need not have stopped where he did. The logical result of such a progression would be, that in a few years more, not 20 per cent of the rich man's income would be taken, but the whole. What then, from the conservative point of view, are we to say of the tax in the light of considerations such as these?

What we shall say is obvious. We shall say that a tax on rich men, as rich men, is defensible or indefensible, according to its amount; and if we are told that, when once we admit the principle, it will be very difficult to limit its application, we shall answer that

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this difficulty is by no means peculiar to income-tax. We shall answer that in nearly all political and social matters, a large part of all sane reasoning must be quantitative; and that religious liberty, for instance, or personal liberty, or liberty of the press, though we all indorse the general principles involved in them, can be realized only by the application of those principles being limited. Personal liberty is possible only when the law prevents it from being complete. A religion is not tolerated, if it enjoins polygamy or cannibalism; and a newspaper is liable to prosecution, if it should publish libels or obscenities. With regard to these matters it may be said that public opinion has shown itself capable of deciding the extent to which principles should be applied; but were the principle once admitted of imposing an income-tax on the rich, would public opinion exhibit an equal wisdom? What is there to guide it in fixing the necessary limit? And what sanction is there in the nature and structure of society capable of restraining it, should this limit be ever passed?

Were the socialistic theory correct, it must be frankly confessed that no such restraint would be possible. What Mr. Choate calls "the communistic or socialistic march" would go on: and, except from the point of view of the rich classes themselves, it would be difficult to adduce any reason why it should not go on. Let me explain this point clearly. The Socialists regard the aggregate of any material income, alike in its amount at the moment and in its past and prospective growth, as the natural and inevitable outcome of the existence of so many human beings, without any regard to the motives by which those human beings are actuated. In particular, they regard the income of the rich classes as an annual product, the production of which would be as little affected by their playing ducks and drakes with the entire constitution of society, as it would be were it the image of Diana, which fell down from Jupiter. Thus, in the "Fabian Essays," we have one of the enlightened writers—a man by the way of real talents and education—seriously calculating that the state, if it appropriated all private capital, would, out of the income at present going to the rich, at once have, to quote his own exquisite language, "five hundred million pounds, to dump down on the counter." Now were this really the case—were the existing incomes of the rich a kind of perennial manna—there is obviously nothing to prevent the great bulk of the community ultimately appropriating the whole, and dividing it amongst themselves. But as

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I pointed out at the beginning of the present article, this view of the case is absolutely inconsistent with facts. The production of the incomes of the rich, taken as a whole, is dependent, as the Socialists themselves are learning theoretically to admit, on the exertions of those men of exceptional talent, who would be the most important, though not the only, sufferers, were this income appreciably diminished. And this income being the motive of their exertions, as it is their natural reward and their product, would, did taxation appreciably diminish it, be diminished as a motive power; and the exertions now motived by it, would diminish along with it. An income-tax, therefore, has its natural limit (though what this limit is cannot be precisely determined *a priori*) at the point where it would begin to appreciably diminish the value of the reward for the sake of which the producers of the taxed income exert themselves. Here we have a fact inherent in human nature, which supplies us with a natural limit beyond which taxation of the rich cannot be carried without defeating its own object.

But this natural limit is by no means the only natural limit. In addition to the limit which depends on the natural action of Ability, there is a corresponding limit which depends on the natural action of Labor. The laborer is motived to labor by the expectation of the products of his labor, just as the able man is motived to the direction of labor by the expectation of the products of his Ability: and just as Ability will be crippled if the reward offered is less than the exertion demanded, so will Labor be crippled if the reward offered is greater than the value of the exertion contributed. The point I have just dealt with was the *amount* of the income-tax. The point with which I am dealing now is the *uses* to which the tax is to be applied. If it is collected only as a contribution to the ordinary revenue of the state, and for the performance only of such duties as the state undertakes at present, then one or other of two things will happen. The tax will either be, as in England, one tax amongst many; or it will be, at worst, a single tax, by which the total existing public expenses will be defrayed. In this latter case wages would inevitably sink, in proportion to the extent to which living would be cheapened for the wage-earners; and thus indirectly the wage-earners would bear their share of taxation; and in either case the amount of the tax would be limited, as it is now, by the exigencies of the public service.

But this is not the case which we have now to consider. We have to consider the possibility of the income-tax being increased beyond

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the limits thus assigned to it: and were it so increased, it would be increased for one purpose only—namely, supplying the state with a fund, which, instead of being employed in any of the services which the state now performs, would, in some way or other, direct or indirect, be given back to the wage-earning classes generally. Now waiving the whole question of the effect already described, which the abstraction of this sum from the rich would have upon ability and enterprise, let us consider merely how it would affect the wage-earners. If it were merely distributed amongst them as an addition to their present wages, it would be given to them either on account of the work which they now perform, and in proportion to the amount of that work, on the supposition that the employers do not pay them a fair amount for it; or else, it would be given them as a present, independently of their performing any specific work at all. Now in the former case, the results would not essentially differ from those of a successful strike; but this is a case which we need not seriously consider. A distribution of this kind of bonus by the state amongst the classes who are already earning regular wages, would be practically, though not theoretically, impossible; and it would also be superfluous, since the wage-earners are able, by combination amongst themselves, to achieve a similar result in a far more direct way. But such an employment of a fund derived from income-tax is not worth considering, for a yet simpler reason—namely, that it is not the sort of employment contemplated by the extremists, who advocate such a tax. Such persons—by whatever names they call themselves—Socialists, Communists, or Populists—demand such a tax not in the interests of the wage-earners who are highly organized, whose wages are high, and those whose work is regular; they demand it especially and specifically in the interests of those who find for their work an irregular market only, who can command for it only a very low price, or who cannot or will not find any market for it at all. The position of these extremists is constantly expressed in England by the saying that it is obviously the duty of the state to compel "the classes which possess most of the superfluities of life to relieve, out of their abundance, the classes which want most of the necessaries": and the Attorney-General of the United States, in his defence of the proposed tax, has distinctly admitted that the extreme section of its American advocates—the section to which he himself mainly appealed—holds views precisely similar. "It is common knowledge," said the Attorney-General, "that corporations are so

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successful an agency for the conduct of business and the accumulation of wealth, that a large section of the community views them with intense disfavor, as malicious and cunningly devised inventions for making the rich richer, and the poor poorer." [1]

The practical meaning of this statement is, that the principal use which the extreme advocates of a tax on the rich would make of the fund derived from it would be to redress the wrong which the employing classes are supposed to do to a certain section of the laboring classes, that section being the section whose means of livelihood have not only not increased, but have—so it is alleged—diminished. Now the only section of the community to whom this description has even a plausible application is obviously the counterpart of the suffering section of England; and in both countries, this section, taken as a whole, suffers from similar causes. It suffers because the labor which its members are capable of performing has a lower market value than that of the more efficient workers; or because less of it is required, so that their employment is intermittent: or because at the moment, none of it is required, so that they have no employment at all. In any case the essential feature of their situation is this—that the market value of the labor they are capable of performing is not sufficient to provide them with the means of livelihood: and the essential nature of the proposed remedy is, that the fund which the state has appropriated from the income of the rich shall be given to these

[1] A more monstrous and at the same time feeble argument than this, it is not possible to imagine. The Attorney-General does not argue from facts, or even from what he is himself prepared to represent as facts, but merely from a belief about facts entertained by "a large section of the community." Such and such a tax should be imposed on corporations, he says, not because they really have such and such an effect, but because the most ignorant, the most hysterical, the most inefficient, and possibly the most unfortunate section of the population thinks they have such an effect. He might as well argue that the law ought compulsorily to alter the whole art and science of navigation, because a certain section of the population was sufficiently ignorant to disbelieve in the science of astronomy. And as to the belief itself, to which the Attorney-General refers, what is it? That corporations are devised for the purpose of making the rich richer, who doubts? This is the object of all capitalistic enterprise, when it has reached a certain point. But as to the increase of riches making the poor poorer, this is an ignorant belief, which is contradicted by the entire history and the entire nature of modern industrial progress. Were it true, in a country like England, wages as a whole would fall as the total assessed to income-tax rose. As an historical fact, they have both risen together: whilst as to the statement that men of enterprise and capital take the trouble to organize industry with the cunning and malicious purpose of making poor people poorer, this is a piece of nonsense hardly worthy of an ill-tempered child in the nursery.

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men, not because they are able to render any equivalent for it in labor, but because they are not able to do so. That is to say, the American Populists, to whose support and whose views the Attorney-General attached such special importance, desire an income-tax as a means of obtaining a fund which the state should administer on the principle that every man and his family have a right to be kept at the expense of the rich, in precise proportion as they appear to be unable to keep themselves.

Now what would be the result of the application of such a principle as this? Were human nature something quite different from what it is, did every man naturally desire to work his utmost, were not his natural tendency, as Mr. Henry George has naïvely admitted, to shirk work, this method of free relief might work well enough. But human nature being what it is, the result of such a system would be to increase the very evil which its advocates imagine that it would cure. To say this is to enunciate no mere deduction. It is to state a fact which has been verified by the most ample experience, and on a gigantic scale. I have said that the income-tax, as thus far levied in England, shows that such a tax need not have any of the tendencies imputed to it by those who attack it as necessarily socialistic. But an experiment was made in England to which such criticisms would be far more applicable: and this was the English poor-law, during the earlier part of the present century. The poor-rates at that period actually did rise like the steps of what Mr. Choate calls "the communistic march"; and they were applied on principles almost precisely similar to those held by the American Populist of to-day. And what was the result? It increased misery and pauperism to an extent that is hardly conceivable, and inflicted a blow on the prosperity of the working classes, from the evil effects of which, in spite of all their subsequent progress, they have, as Professor Marshall—no lover of the Capitalist—admits, not wholly recovered.

Here then—apart from all constitutional questions—are the essential characteristics of an income-tax, or "a tax on rich men, acknowledged by the Government to be a tax on rich men." They are characteristics which depend on two things or sets of things—first, the amount of the tax and its consequent results on the classes from which it is taken; second, on the use of the fund to which the proceeds of the tax are applied, and its consequent results either on the community generally, or on the special classes for whose presumed benefit it is expended. If the fund is to be applied only to the pur-

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poses of ordinary government, as has been the case in England hitherto, the amount of the tax will be necessarily strictly limited; and its results, whether bad or good, as compared with other methods of taxation, will not be revolutionary. If the amount exceeds this limit, and if the surplus is to be used, directly or indirectly, to increase the rate of wages for work actually done, in proportion to the value of this work, such a tax will affect labor only as a rise of wages would affect it brought about by a successful strike; but it will, if carried beyond a certain point, tend to paralyze enterprise, and extinguish the incomes from which it is taken, just as an extortionate rate of wages will do, when a strike enables the wage-earners for the time being to command it. Many industries in many localities in England have been absolutely extinguished or driven elsewhere by this means. If, on the other hand, the fund in question be used to give wages without reference to the labor performed, or in the inverse ratio to its market value, it would not only cripple Ability but paralyze Labor also.

But in no case would the tax be really socialistic, in the sense that would ever tend to inaugurate the *régime* of Socialism, or to put in practice any one of its principles: and, I repeat, it seems to me a singularly mistaken policy to flatter the classes leavened by socialistic or populistic sympathies, by attributing this tax to a tendency it does not possess. There are many misfortunes possible to a state, on this side of Socialism, and far more likely to fall upon it; and they are confused with Socialism because, when they are judged of merely by the eye, they appear to lie in the direct and most obvious road to it; but the truth is that they do so only in the way in which a bog may appear to be a road to a rainbow, because it happens to lie directly between ourselves and the rainbow. The real danger that menaces society now is not the realization of Socialism, but ignorant attempts to realize it. Of all devices for accomplishing the transition to that impossible collectivist Utopia of which Socialism dreams, a progressive income-tax, though superficially the most specious, is the one least calculated to bring society so much as a step nearer to it: but it is one of the best calculated, if administered by persons who believe in Socialism, to impede the action of the existing social system, not only to the injury of the rich, but to the incalculably greater injury of all the rest of the community.

If socialistic or populistic feeling really runs high enough, and is sufficiently powerful in America, to make it likely that it would dic-

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tate the amount, and direct the use of an income-tax, were such a tax to be levied on the incomes of rich men, then the country is no doubt to be congratulated, should it be saved by its Constitution from being injured by those of its citizens who of all types of men are the most incompetent to conduct affairs: but the injury they would inflict would be the establishment of no new order; it would be simply the temporary, but disastrous, dislocation of the old. To understand the true nature of Socialism and the force it represents, we must recognize that within certain limits it is the cry of some genuine suffering, or *malaise*, for which we may hope to find remedies: but we must remember also that, regarded as a reasonable system, it has been, and is, as I pointed out in my previous article, the system of men who, whatever their talents in other respects, have been wholly incompetent to direct or to further the production of the wealth which they aim at redistributing. Indeed, if Socialism had not been essentially the system of the incompetent, it would long ago have been the system of the whole world.

W. H. Mallock.

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THE GOETHE ARCHIVES.

On the 20th of June, 1885, a number of friends devoted to German literature assembled at the "Armbrust" in Weimar. The majority were from the old home of Goethe, others from Jena or Berlin: I had hastened from Vienna. The house of Goethe had at length opened its doors; no rusty bolts now barred the literary remains of our greatest poet. A noble princess had accepted this inheritance in the spirit of a great national duty, and had bidden us invite the admirers of Goethe from over sea and land to establish a Society which should duly cherish the many associations connected with his name, and, by its mere existence, stem the tide of degeneracy prevalent in the æsthetic culture of to-day.

Goethe's last grandson, Walter, had died on the 18th of April, some years after the deaths of his elder brother Wolfgang and of the charming Alma. Being all unmarried, the race of Goethe perished with them. They bore their great name with a pride that was not unmingled with martyrdom. Their thoughts dwelt continually upon their grandfather; yet they avoided conversation about him with outsiders, dreaded indiscreet curiosity or demands upon their literary remembrance, and resented the sinking of their individuality in the term "grandchildren." Various household crises and the pressure of an arbitrary guardianship had destroyed their youth and their enjoyment of life. Realizing the force of "*noblesse oblige*," they strove to honor their name by distinguished achievements in various lines: but Walter, the musician, was never more than a dilettante; and the gifted Wolfgang—a scientifically educated historian, especially well versed in the Italian humanities—courted in vain the muses whose abundance had been poured so lavishly upon another Wolfgang Goethe. When in Weimar, where the Duke held them in almost fraternal regard, they lived most plainly in the little, low *mansarde* where formerly August and Ottilie von Goethe had hospitably welcomed the old gentleman in rooms now kept obstinately closed with the exception of those rented below. The "*Salve*" which marked the spacious entrance seemed a mockery to many, and an

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uncanny, desolate silence enveloped the house on whose portal Goethe had inscribed these hospitable lines:

"Warum stehen Sie davor?
Ist nicht Thüre da und Thor?
Kämen Sie getrost herein,
Würden wohl empfangen sein."

Desiring fervently to enter this sanctuary I rang the bell one day, provided with a strong letter of introduction from the bookseller Frommann, of Jena, who had run in and out here as a boy and enjoyed the friendship of Minna Herzlieb, the "Ottilie" of the "Elective Affinities," yet I was refused admittance like scores of others who in the course of years had hopelessly knocked at the door. Negotiations with the Frankfort Assembly for the purchase of the house and its contents were futile. To-day we say "*Gott sei Dank!*"

An old Austrian priest, the friend of Frau von Goethe, occasionally published—and not in a way to make the nation grateful—a few bundles of letters which had been selected for this purpose by the grandchildren, but no one ever imagined how admirably these resigned beings had provided for the future.

Meanwhile the investigation of Goethe's life and works spread further and more scientifically. Salomon Hirzel, a clever bookseller in Leipzig, the high-priest of the so-called "*Stillen Gemeinde*," ably administered his own costly collection of Goethe manuscripts and prints. Aided by his friend Michael Berneys, the philologist, orator, and critic, he produced a comprehensive library as a monument in honor of the youthful Goethe. In Berlin, Hermann Grimm made his artistic and far-sighted observations; then Wilhelm Scherer took up the search; while Gustave von Loeper, a high Prussian official, consecrated every moment free from his superintendence of the Royal Archives to the supervision of the Goethe archives, and particularly of the lyrics, in his possession. Adolph Schöll, at Weimar, became the editor of the Goethe letters to Frau von Stein, an office executed by him with extraordinary taste, tact, and exactitude. I can fairly say that the opening of the Goethe archives, instead of coming too late, occurred at the proper time and in the best possible manner.

The testamentary decisions of the last of the house of Goethe reflect honor and credit on both his own and his brother's name. They remain silent concerning the fortune into which their mother had made immense inroads, but which they built up again, permitting it to pass to the heirs-at-law (the families Henckel-Donners-

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marck and Vulpius being approved by the court as such), and occupied themselves with what was really a precious Goethe heritage,—the scenes of his life in Weimar, the collections of the naturalist and art-patron, and the papers belonging to their great progenitor. The house, with the collections, fell to the Duchy of Weimar; the archives to the Grand Duchess Sophie, Princess Royal of Holland. The will read:

"May her Royal Highness the Grand Duchess accept this legacy, or, I may better say, this bequest of Goethe, in the spirit in which it is offered, as a proof of deeply felt, because deeply grounded, confidence."

The exalted frame of mind in which we met on the 20th of June may therefore be understood. Herr von Loeper, under the effect of an intense emotion, poured out descriptions of the treasures which he had first brought to light from a long concealment; Scherer, who discoursed upon several autograph manuscripts with his usual Austrian vivacity, sketched a working programme for us; Kuno Fischer, from Heidelberg, the celebrated professor of philosophy at Jena, quoted the significant lines, "To own what is inherited from your fathers, it must be won." We took a special pride in the presence of several graybeards who had known the brightness of Goethe's eyes,—at their head Stichling, the first Minister of Weimar, the grandson of Herder. The Grand Duke, whose birth had been greeted by Goethe with felicitous congratulations, and who had ever been the Mæcenas of art and science, we made the protector of the newly founded society. The Chief Justice came from Stuttgart, a man closely associated with later German-Prussian history. In 1848 he presided over the Frankfort National Assembly, when he vainly proffered the imperial crown to the visionary Frederick William IV. In 1870, with better fortune, he went on a similar errand to King William at Versailles. Later, as president of the German Reichstag, a man of worth and eloquence, possessed of a thorough judicial and political knowledge, tried by a life rich in experience, he bore in mind, even amid long political struggles and the labors of office, our æsthetic possessions. Even in old age he found pleasure in reading Goethe every day. In 1829, as a precocious young doctor of nineteen years, he visited Goethe and participated in his birthday festivities. Such was the man we chose to be our president.

The 21st of June was a soul-stirring day. Conducted by the director of the Museum, Ruland, we entered the home of Goethe, entrusted to his care, and were much affected as we stood in the simple

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workroom and modest bedroom where the consecration of death seemed yet to linger. The Grand Duchess announced my appointment as director of her archives, and I accordingly tendered my resignation as professor in the high-school at Vienna; henceforth, instead of lecturing to a crowd of living students, to hold communion in the Castle of Weimar with mute but eloquent records, and to prepare them for a comprehensive edition of the entire works of Goethe. Loeper and Scherer were associated with me in this task, but Scherer, exhausted by excessive labor, was torn from us while in his early prime. The chair of learning which he left vacant in Berlin was offered to me, and the work in Weimar has since 1887 been governed by Bernard Suphan, one of our most proficient historians of literature, to whom we owe the resurrection of the creations and sketches of Herder.

As is generally known, Goethe, notwithstanding the marvellous triumph of his youth achieved in "Götz" and "Werther," demonstrated the greatest repugnance, during his entire lifetime, to publishing his poetry and more intimate writings for the benefit of a general public whom he held in low esteem. The first ten years in Weimar represent an almost total disappearance from the public eye. He offered his creations, like low, soft music, to a little confidential company, or to the two human beings then most devoted to him—Frau von Stein and Herder,—for personal enjoyment and exchange of sympathetic thought. Those beyond this circle might well consider his poetry a mere explosion of youth, disappearing like fireworks, and strangled in the distractions of court life and the functions of the privy councillor. Goethe himself was appreciative of the mutual benefit and disadvantage of his new position, and would sigh from his soul, "Oh! thou sweet Poetry!" until finally the poet's vocation was rescued in a flight to Italy, that second birth in which he showed the public, with the first legitimate edition of his works, that he had been a grub-worm only to reappear as a brilliant butterfly. He published his personal lyrics, dealing with his life, loves, and sufferings, with peculiar repugnance. The appearance of a counterfeit edition, bold and impertinent as it was, then unhappily a practicable abuse, shocked him much less than did the actual fact of putting private matters before the world. Healthy and energetic, he always felt it an outrage that poetry should be made to order, an idea which he presents in the dedication and the theatrical prologue to "Faust," where he shows the poet, whose pathology "Tasso" discovers to the minutest detail, to be deeply elegiac, self-contained, and an only too

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readily embarrassed inhabitant of some quiet hermitage whence it is possible to ignore the world. He prefaces a volume of poems with these lines:

"Wie nimmt ein leidenshaftlich Stammeln
Geschrieben sich so seltsam aus!
Nun soll ich gar von Haus zu Haus
Die losen Blätter alle sammeln?"

But the confession should be placed opposite:

"Dichter lieben nicht zu schweigen
Wollen sich der Menge zeigen."

Gradually the fear that the children of his soul would be profaned by rough or cruel hands yielded to a grandiose calm and to a desire to create literature worthy of an entire world; and his last novel, written by a hand palsied with age, invited humanity to meet, irrespective of rank or country, in a noble international assembly.

Little by little Goethe became historical. A future and contemporary public were to look into the movement of his life and thought; to comprehend his personality from its development; to understand his work and tendencies from the individuality of the man, and his fortunes from what he had lived and learned, from both his joys and sorrows. It was his habit to preserve every document, but, unhappily, he burned the entire accumulated correspondence of his youth in 1792, consigning to the flames an enormous quantity of half-finished work. Issuing manifestoes, like one of the great Powers, delivering his opinions on questions then agitating the world, repudiated by the youth of the country as a cold and cynical old man, he held his intellectual court at Weimar. Nothing human was foreign to him. He had in fact to separate himself from much in which he felt a supreme interest; but an extraordinary capacity for work, and the discreet distribution of time, enabled him to remain at home, both receptive and productive, in many departments of science. His mineralogical, geological, and botanical collections are worthy of a small university. Drawings and engravings, pictures, casts, antique statues, some fine Italian majolica, plaques and medallions, show the layman who visits Goethe's house to-day the skill of this friend of the fine arts, and how, with his modest means, he outstripped the collector who possessed money without taste. In familiar lines Goethe says he inherited from his father "*des Lebens ernstes Führen.*" This characteristic greatly developed in his older years, touched with a shade of pedantry which was not alien to his youth, and which

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the ignorant alone could think mere "*Sturm und Drang.*" The household accounts of his father are still in our possession, where we find both large and small expenditures of the son laboriously entered by the councillor. We have, too, the account-books kept by Goethe during his entire sojourn at Weimar, a conscientious register of the expenditures of his servants, his mistress, and his wife Christiane.

So great was the ingrafted sense of order, that, in the midst of the ardently desired journey to Italy, or amid some warlike disturbance, Goethe would interrupt a train of thought to note down a few pfennigs spent in postage. This exactitude and increasing tranquillity are compatible with the fact that Goethe could enter in his diary, side by side with a description of the last dying agonies of his wife, the account of an illumination of the palace which occurred at the same time; or that he had had bound the parcel of papers "*Acta privata*, touching the death of my son," which contained intelligence of the malady, its continued stages, and the condolences received on the death of his only son in far-distant Rome. He kept a memorandum of what he had each day to accomplish; every moment was occupied. On one occasion he discovered inscribed in his grandchild's album the sentimental axiom of Jean Paul: "Man has only two and a half minutes: one to laugh, one to cry, and in the third he dies." He became furious at this trifling, and, in extemporaneous verse, wrote beneath: "The hour has sixty minutes, the day over a thousand; let the boy bethink, therefore, how much he may accomplish."

If not reading, writing, or dictating, he was, similarly with most great men,—like Bismarck or Luther,—ready to converse. Above every one else, the faithful Eckermann caught the reflection of this mental activity, which touched the merest trifle, or pierced the clouds, like a clear mirror; and his publication of the conversations with Goethe has produced a species of immense phonograph. The diaries attest the absolute reliability—never, however, questioned—of these notes, as well as the ingenious simplicity of Goethe's self-contemplation and the revision by him of particular parts. He consulted this devoted, well-schooled assistant concerning the advisability of publishing particularly interesting parts of his correspondence. Under his supervision the interests of the time-being and the purely personal disappear little by little from these epistles; on occasion he would even take some faded old love-letters as material for his biography, and work them over like the rough sketches of a book. I gave the public his Italian letters written to Frau von Stein.

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This correspondence had been cruelly maltreated for the publication of the "Journey to Italy"; the editor's scissors had cut into the letters; an unknown pen had changed many of the original sentences and purged the manuscript of many a passionate exclamation of love and longing. Without this power of objectivity Goethe's life-work could never have been completed. With Schiller, Goethe offered his correspondence to the public, discreetly suppressing personal matters that might offend, and so gave the nation a profound insight into the most profitable interchange of thought and the workshops of the two great poets, with their mutual resemblances and diversities.

It is obligatory upon a wealthy old man to consider his last will and testament, and Goethe, at the beginning of the 'twenties, had all his manuscript possessions arranged according to archival rubric, and, through a prolonged and solemn correspondence with the most illustrious German Confederation,—which on this occasion brought its clumsy machinery into salutary play,—acquired the prolonged rights to the complete edition of his works. He saw the forty volumes of this edition already prepared, and made arrangements for the later series which were to appear only as posthumous works. After his death each year brought to light unedited papers of more or less consequence, principally letters and poems; but no one dreamed of the buried treasures in the archive of Weimar. It may then be understood with what joyful expectancy and almost fearful reverence, some ten years ago, I searched boxes and packages, day by day, especially during the first weeks, when every hour brought forth a new discovery in which the Grand Duchess manifested a vivid interest. But every longing was not to be gratified: neither Goethe's dialogistic writing against Frederick the Great; the original of "Faust"; the first sketch of "Wilhelm Meister"; nor the ancient fragment of "Tasso," emerged from the chaos. Our work was delayed by the confusion into which the guardian of the grandchildren had permitted matters to fall after the death of Goethe. This fact, however, lent an additional charm to our labors, since the joy outweighed the trouble of gathering material from every imaginable nook and corner.

Goethe, as is well known, liked to make use of his secretary's pen, nor did he disdain, when on his travels, to dictate to the unskilled penmanship of his coachman. The final copy, however, was invariably made by Goethe himself: the Italian caligraphy of "Iphigenia," written on dainty water-lined paper with the Papal armorial bearings; the wonderful Latin inscription of the "Roman Elegies";

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or the beautiful folio-sheets of the "Divans,"—once seen, are not readily forgotten. The short and delightful "Poems of Youth," which Goethe had written for his grand-daughter, were compiled, with the rest, in sorrowful remembrance of her who had been called away while in her early bloom. Most enticing was it to prove the veracity of the "Autobiography" at the fountain-head in the abrupt, original fragments of "The Wandering Jew," which testified to the fact that Goethe jumped out of bed like a madman to jot down some sudden inspiration on paper. How pleasant it was to rove from the triteness of "The Album Leaves" of the old man to those exemplary congratulations of the boy, inscribed in solemn verse to the "gracious grandpapa" and "the gracious grandmamma," that most worthy pair, the Textors, of Frankfort; or to read young Wolfgang's religious poetry addressed to his mother.

To anticipate the discovery of more important and totally unknown poems was impossible: nevertheless, smaller sketches and outlines have continued to be discovered until quite recently: thus, a tragedy of Prometheus; the design for the theatrical and oratorical funeral obsequies of Schiller; a scene and some parts of a tragedy, "The Maiden of Oberkirck," dealing with some event unexplained, to take place in Strasburg during the French Revolution, wherein a country maiden, perhaps a sister in tragedy to Dorothea, is the heroine. The unedited works are chiefly lyrics; ardent greetings in metric verse to Frau von Stein while away on his travels; a miscellany of witty and serious axioms; severe invectives against the persons and things he hated; and a series of delicate *paralipomena* touching the "Roman Elegies" and the "Venetian Epigrams."

According to Goethe's own words, it has been always one of the prerogatives of genius to overstep the limits of decency in the gracefully bold and passionate game, and not a few of these secreted leaves show the most critical object purified by an art so classical that it silences every scruple. Some vulgarities, it is true, had to remain in wholesome shade, the production of too daring moments. Several manuscripts show how attentively Goethe listened to the advice of the best judges of form, and numerous distichs have suffered the file of William Schlegel, the romanticist, while an old manuscript of "Hermann and Dorothea," ploughed through by young Henry Voss, according to the Voss form and metre, is happily of no practical value.

As this is not an index I pass over in silence many important discoveries: the uncommonly extensive preparatory studies for a sec-

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ond—unrealized—journey to Italy; the unknown "Xenien" collection of Goethe and Schiller, abounding in epigram and variant; and sketches which tower mountain-high in natural history and scientific research. In fact there is not a work of which our knowledge concerning its origin and gradual transformation has not been increased. I will only linger over "Faust," of which I edited the First and Second Parts by the inestimable assistance of all the manuscripts and after a priceless treasure had come into my hands.

The addition only of a few sketches and verses was needful to the First Part, and the bringing to a more daring completion certain Aristophanic ventures in the realm of Satan with the greater exactitude to which we much-abused philologists are committed. I was about to finish when a message from the Grand Duchess bade me go to Dresden to visit an old gentleman, the nephew of Louise von Göchhausen, a maid-of-honor well known in Goethe's time. My business was the examination of a quantity of papers left by this aunt. I discovered very little beyond a thick commonplace-book, in which, however, there seemed to be only insignificant copies of known or partly known poems inscribed in the course of years by this scribbling lady. Suddenly I found some verses from "Faust,"—the old, familiar ones; and then I turned the pages, and there lay one of the most superb scenes of the literature of the world,—Gretchen's catastrophe in prison! Not, however, in the free balladry that accords so finely with the poor child's flickering madness, but in the hard, disconnected, ponderous prose of Goethe's youth. In my hands I held a true copy of the original "Faust," given up as wholly lost after the archives had been opened,—the fragmentary poem brought to Weimar by Goethe, and only taken up again in Rome at a subsequent period. Three times I have edited and published this text, and recently with a detailed introduction. But from the beginning the case differed from the Second Part of the poem. The material seemed inexhaustible, and this long misunderstood and most difficult of works, in its great divisions, resembled a badly coopered barrel from which the wine flows at every seam. Not only were great bundles found, besides the final copy personally revised by Goethe, but on every side, where least expected, appeared leaves and notes apparently endless, sketches largely of temporary character, and the beautifully conceived *paralipomena*, like the unfamiliar and lovely stanzas with which Goethe intended at one time to bring the work to a conclusion.

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In no other work of our literature, as in this last magnificent, sometimes intricate, bequest of the poet Goethe, can we so well follow all the stages of its growth, from the earliest conception to the crowning of the edifice, so slowly formed and so often changed. All literature is necessarily fragmentary, not alone because so much manuscript has disappeared or been destroyed, but because to the art of artistic creation the power of thought-reading is necessary for the full comprehension of the mental process of poetical inspiration. In his old age, when the irresistible law of inspiration and demoniacal possession operated less violently than in the earlier vigor of his youth, Goethe allowed his pen, with larger reflection, to point in comprehensive epitome and detailed pattern the direction to be followed, ringing the changes on a multiplicity of sketches to acquire the final metric rhythm.

The popular impression of the method of his dictation is altogether false, and it has been engendered by the statue of Rauch, who represents him in a long dressing-gown, his hands clasped comfortably behind his back, promenading majestically up and down, dictating with hesitancy to the inspiration of genius. On the contrary Goethe prepared a draft of every letter he signed, arriving at some poetical image of friendship or politeness only through the purgatory of various development and expression, before he gave it to his secretary to copy. Repeated inspiration certainly afforded the hoary poet a frequent and rapid flow of unalterably beautiful rhythm, but the numberless scraps of paper hurriedly covered with pencil-marks, or slowly traced with the pen, show us how intimately genius is joined to the unwearying industry which perpetually seeks improvement. Goethe was never satisfied with his own exertions. To file some little roughness away, he would subject a clean copy to repeated revision. Bethinking the wider development of some too rapid *motif* after "Faust" was sealed like a testament, he opened and revised it during the last few weeks of his life.

In his diaries this poem is designated as "the chief work," and every progression is noted down. The manuscripts alone can afford any idea of his exertions. The earliest sketches are the most interesting, while at the same time the most difficult to decipher, since, when a felicitous thought came to him or was ready to find expression in versification, Goethe would write upon any convenient scrap of paper, folio, clipping, blotting-paper, programmes, letters, envelopes, bills of freight, and pieces of thick cardboard. We have spent many a

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labored hour over the faded pencil-marks traced on some piece of blue or gray paper which were often a mere indication of the words whose illegibility has finally defeated our combined efforts. Another difficulty was presented by the poet's permitting his wandering thoughts to dwell on some scene disconnected with the one he was developing, so that on the same paper we found much of a dissimilar and incoherent nature. An exhibition of the sketches and writings which constitute the jewels of the archive is arranged according to a specific plan for the inspection of the visitor, at the festivals of the Goethe Society at Weimar.

"*Allzeit Wahrer und Mehrer des Reiches*" was the good old-fashioned title of a German prince. With much propriety I may apply a corresponding title of honor to the Grand Duchess of Weimar and her archive. The institution has expanded with attractive force. The initial year was marked by the purchase of a valuable collection made by the head keeper of the archive without cost or trouble, and bequeathed by him to relatives. Our acquisitions have been increased by princely generosity, by auction sales of autograph writings, and by private transactions. Not long ago means were found to preserve to Weimar a quantity of the letters addressed to Frau von Stein, which to the lasting shame of Germany, were threatened with dispersion in a foreign land. Liberal gifts have not failed. With all possible emphasis I would mention one above the rest, since by this valuable acquisition a more complete name has been given to the Goethe-Schiller Archive.

The Grand Duchess, from the first, desired to bring the Goethe-Schiller correspondence from Stuttgart to Weimar, and her efforts met with sympathetic assistance from Baron Cotta. The grandson of Schiller, the excellent painter Ludwig, Freiherr von Gleichen-Russwurm, and his son Alexander, donated the entire literary remains of Schiller. The Grand Duchess was no sooner in possession of this inheritance than, with an appreciative understanding of a double duty, she took council with Loeper, Scherer, and myself for the preparation of an exhaustive and magnificent edition of Goethe to be printed in Weimar, offered to the members of the Society at a reduced price. To hasten forward the great work, no mention was made of professional notes, for it cannot be denied that such notes are not only fragmentary, and constitute, at the side of the unchanging text, a changing and obsolete addition, but that with collaborators of differing talent it is impossible to bring the work into a perfectly marked

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measure or harmonious whole. To accompany each volume were to be critical annotations, giving the various readings and sketches, with a detailed account of the outer development. Germany, Austria, and Switzerland were laid under contribution for assistants, to whom special tasks were confided. It was reckoned an honor to coöperate in the work of the monumental edition, and to examine the manuscript while residing at the Castle as guests of the Grand Duchess. At a table which had belonged to a court lady, his Excellency the aged Von Loeper and a downy-bearded young doctor sat together in amicable industry.

There are two methods of annotation: the historical, which places everything in chronological order, showing the development of mind and style in different periods; and the more æsthetic, which groups together a similarity of species and inner connection. Goethe did not order his works in the invariable sequence of their formation, but as an artist might, particularly the Lyrics, with much delicate calculation of the harmonious whole as well as for the charming contrast, like flowers in a wreath. The forty volumes finally sent forth by him were to finish in a poetic farewell, for which purpose "Hermann and Dorothea" were put aside, and the lines from Pandora were to form a termination of the whole: "*Leiten zu dem ewig Guten, ewig Schönen, ist der Götter Werk, die lässt gewähren.*" Who would rob the poet of the meaning of this valediction? The words stand there like a solemn seal.

We honored as inviolable law to follow subserviently, with such deviation and insertion alone as were necessary, his authoritative direction in the first part of our undertaking, which contains his "works" in the narrower sense of the word, and which embraced fifty instead of forty volumes. Up to the present time twenty-eight volumes have appeared. The second part is devoted to his scientific works, and is in twelve volumes, rich with new material. The third part contains the diaries kept in the long years spent in Weimar, from the first winter until March 16, 1832, a week before his death. Unfortunately, the period from 1782 to 1796 is excepted; but there are the coherent notes of his Italian journey, while a row of blank pages speak with eloquent silence of the loss of Schiller, and of his own illness which crippled his hand in 1805.

He jokes in the axiom that "nothing is so easy to fill as a calendar." Here we have, then, a lengthy line of Weimar calendars, wherein Goethe, at first in his own hand, gives an account of his

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occupations, work, reading, correspondence, drives, walks, acquaintances, festivals; his loneliness, his weal, and his woe. The earlier are the more intimate; their current is fuller; they evince a deeper thought; have lyrical aspiration. Afterward they become laconic and business-like, particularly when a strange hand keeps the books; but Secretary Riemer in friendly fashion happily enters more than bare names and doings in Karlsbad. From 1817 stately folios take the place of the calendars, and the graybeard who called every old man a King Lear cannot resist inserting now and again a few reflective words about the new spirit of the time in these apparently arid lists. I say "apparently," because these laconic lines from day to day say much in reality. How much is not connected with these writings that denote some place, being, event, deed, creation, or book! To-day we possess six volumes up to the year 1818.

The fourth part contains Goethe's letters. If it is remembered that sixteen volumes comprise only the period until 1803, and that the correspondence of later years has been more completely preserved on account of carefully kept drafts, the abundant measure and importance of these treasures will be better understood, as well as the fact that the editors were obliged to omit the many thousand letters addressed to Goethe, partly dispersed, partly arranged and bound together in chronological order. Those of importance must find a place in special editions or in some periodical. Many were written with the most discreditable orthography, such, for instance, as the letters of Christiane Vulpius: afterward, as Frau von Goethe, she preferred the apter hand of a secretary; and of these a biographer, but no editor, could make use. Goethe's own letters to his mistress (only those after 1792 are preserved) awakened more curiosity than an earnest thirst for knowledge when the archives were opened; but those who expected to find the lover's piquant disclosures were disappointed, since they are not erotically flavored, but present, without higher mental profit, faithful, even touching, protestations of affection from a distance, and pass later, as commonly is the case with married lovers, into a tranquil, good-natured tone, as when Goethe makes a joke, or bespeaks wine and food of the housewife to be sent to Jena.

It seems, unfortunately, as if few admirers of Goethe intend to follow the epistolary autobiography from year to year. There is little or no demand in Germany for literary correspondence or memoirs from the newest *littérateur*, which, as one devoted to Goethe, I

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do not entirely denounce, and the politico-historical authority absorbs all interest. But the "few noble ones," as Klopstock proudly called himself and his followers, have a glorious reward when they take up, one by one, the knowing and frivolous letters of the student (another marvellous gift to the archive); the realistic cast of the young poet; the many instantaneous impressions of Frau von Stein; the testimony to the ripe manhood; and the pages of later years, written so like the chancellor and with such wisdom! But this is not all. Besides the great edition which the archive produces from its abundance, there are the "Chronicles of Goethe," existing since 1880, and which disputes the "writings of the Goethe Society" in so far as Ruland does not satisfy the need of change with artistic gifts from the Goethe collection.

Delightful letters of Frau Rath to the Dowager Duchess; to her son writing accounts of Goethe from Italy; the charming letters written from the colony of artists in Rome; the divided Tiefurt Journal manuscript; the acts of the direction of the theatre; the "Xenien" of Schiller and Goethe courageously increased; the collected works of Schiller's last tragedy, "Demetrius"; a volume of the pencil sketches of Goethe,—all this, together with the Annals, have been received by the members in the course of ten years, for a very small subscription. They wished to pay for the feasts, the speeches, and the clever theatrical representation, held every Whitsuntide at Weimar, with clinking gold. They may have remonstrated somewhat over a rather too solid orator or a drama rather too embodied in rigid classicalism. Men like Helmholtz and Heyse have mounted the rostrum. He who last year took part in the artist's festival at Tiefurt, where people gay in many-colored masquerade filled the lovely park to hear Goethe's opera, "The Fishermaiden," beside the rushing Ilm, or saw the wine circle long into the warm night with harmless gayety, must have an obdurate heart indeed not to be touched thereby.

I hope to have shown that Weimar, under the auspices of her princes, can make the entrusted talent increase. These efforts have not only found an echo in America, but very substantial aid, and we too can say, like Goethe, looking across to the stir of the New World:

"Amerika, Du hast es besser
Als unser Continent, der alte."

ERIC SCHMIDT.

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THE DRIFT OF POPULATION TO CITIES: REMEDIES.

THE closing decades of this century are witnessing no more remarkable phenomenon than that shown in the migration of population, not so much from country to country, as from place to place in the same country. This interior migration is most noticeable in the most progressive lands. It is effecting a rapid transformation in Germany, in England, in Australasia, under widely different conditions, but nowhere is its operation more general than in the United States. In Australia, for example, the rural districts prosper and a few great cities grow enormously, while all the intermediate communities are relatively stagnant; but in the United States the drift is unmistakably from the farms to the nearest village, from the village to the town, and from the town to the city.

The smaller towns are not conscious of the full extent of their loss, because, as regards the number of residents, it is partly or wholly repaired by reinforcements from the surrounding country. The newest portions of the Western States, which are still in process of settlement, have not as yet felt the full effect of the centripetal attraction, for population tends to spread out into a more or less uniform density; but wherever immigration has ceased, the new forces quickly begin to tell, and throughout the older settled States, in New York as well as in Illinois and Iowa, a universal and all-powerful current has set in, sweeping everything toward the centres.

The movement of the agricultural population can be best learned through a study of the townships. Such a study, covering four of the North-Central group of States, I attempted in THE FORUM for April. The population of the townships, as given in the census, frequently includes the population of the smaller towns and hamlets. The startling fact is disclosed that in Iowa and Indiana nearly one-half, and in Illinois and Ohio more than half, of the townships were in 1890 less populous than in 1880, while the population of the States and of their largest cities had grown very rapidly; and that there had been a very considerable diminution of the number of productive enterprises such as were formerly carried on in all the small

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towns. Further investigation shows that New York has suffered in even greater proportion, in the removal of a large fraction of the people from the towns, villages, and farms to the great cities. Out of a total of 909 townships in New York, 274 gained numerically between 1880 and 1890, while 635, or more than two-thirds, became less populous. In many counties nearly all the townships, and in one (Oswego), all, lost population. Notwithstanding the growth of the larger towns, no less than 23 out of 60 counties in New York dwindled, in many cases very considerably. Many other parts of the country are in the same condition. Indeed, it may be declared to be the general rule that wherever the land is fully occupied all the people not actually needed to cultivate the soil are being drawn into the towns, while the productive industries of the towns, together with those identified with them, are being transferred to the largest cities. For a certain number of years the country steadily grew more and more densely populated; this process came to a standstill, and now the tide is running swiftly in the opposite direction.

This transplantation has most far-reaching effects. Politically, it transfers a preponderance of power to the great cities, changing the results of important elections, and increasing the urgency of municipal problems. Socially, it swells the number of the classes most exposed to agitation and discontent, intensifies the dangers to be apprehended from social upheavals, and widens the growing chasm between the classes. It concentrates the wealth of the nation into fewer hands, and reacts profoundly upon the material, social, and political life of the entire nation. The importance of this migration, therefore, is hardly to be overestimated. It is a striking characteristic of our period that it is a period of universal transition, in which large masses of people, apparently against their own interests, leave the country where homes are cheap, the air pure, all men equal, and extreme poverty unknown, and crowd into cities where all these conditions are reversed. When this movement has proceeded too fast, and the cities have become swollen with a surplus population for whom there is no employment, when urban expansion has far outrun the growth of the contributory territory, and this condition has become excessive and universal, a panic interrupts this concentration for a time, until the proper balance between town and country is reestablished. The more rapid, therefore, the process of centralization, the more frequent and intense must be the periods of depression needed to correct it. As in Australia the relative size of the cities

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is unparalleled in the whole world, so the recent financial convulsion from which that country is slowly recovering was probably more prostrating than any hitherto known. As an outcome of the bitter lessons of that panic, the Australian government is now engaged in drawing off some of the surplus city population to colonies established and watched over by the state.

In comparing the evils and advantages resulting from this striking migratory tendency, a distinction must be kept in mind between the interests of the individual and those of society at large. In changing his place of residence every man undoubtedly acts on his best judgment of his own needs, and cares nothing about its effects on society. But the student of social science, observing so stupendous a movement, asks whether society is to be the gainer or the loser by it. On the one side, he trembles—especially if he be an American—at the prospect of adding enormously to the burden of the municipal governments in the large cities, already almost breaking down through corruption and inefficiency. He realizes that in times of social disturbance the great cities are an ever-growing menace to the public authority and even to the existing social order. He knows that crime is increasing, like the cities, out of all proportion to everything else; and that the massing of dense populations means impaired public health and morals. The constant depletion of the smaller towns and of the country, steadily draining away the best, producing absenteeism and local stagnation, must be regarded as an evil of great magnitude. It lowers the tone of village and farm life, prevents the rapid diffusion throughout the country of improvements in education, and tends to exclude the inhabitants of the rural districts from participation in the great ameliorations of modern life which ought to be common to all. *Per contra*, it is the testimony of Sir Charles Dilke that in Australia—

> —"the working people of the capitals have excellent houses and gardens in the suburbs, and are better off than the dwellers in the country from most points of view. On the other hand, the population of the colony, generally speaking, gains, from the concentration in the capitals, in education, in power of recreation, and in many of the matters which make life most pleasant. The effect must be a quickening of the national pulse, and is already, in fact, visible in the brightness and high intelligence of the Australian people."

In America, even the poorest of the working people refuse to go into the country to live. Labor is benefited in many ways by association; school advantages are better, wages higher, capital receives better returns, ambition has a wider field, where the rivers of people have their

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confluence. Yet, on the whole, the conclusion seems unavoidable that the evils and dangers, present and prospective, of the excessive massing of the people in the cities far outweigh the benefits.

The census figures show the effects of this change, numerically, upon the cities, smaller towns, and country, but they do not tell the whole story. While the larger cities are rapidly absorbing the manufactures of the smaller towns, and with them a large portion of the most enterprising citizens, the population of the latter is being recruited, not from new-comers from abroad, but by retired farmers from the neighborhood. These are excellent people, but they are generally past their period of activity. Their interest is to live quietly and cheaply, and to pay as low taxes as possible. The more numerous they become, proportionately, the more effectually do they stifle organized efforts in the direction of local development. Hence the loss of the smaller towns is greater than the figures would indicate.

Doubtless the chief cause of this remarkable concentration is the natural superiority, under existing conditions, of large centres for all the processes of production and exchange. Here the manufacturer and the jobber come into direct contact with their customers. The retailer finds all the different articles needed to replenish his stock. Competition between producers raises the quality of goods while lowering prices, buyers are attracted by the great variety offered, and thus all the makers of a given article find it to their advantage to get together, and the greater the market the more powerfully it attracts both buyer and seller. Cheap freights and passenger fares, improved postal and telegraph service, and all the devices to facilitate business between distant places, help the movement.

I have talked with many persons who, as managers or owners of manufacturing or jobbing concerns, followed the current and removed their business to larger cities. Each had a special reason, applicable either to the nature of his business or the local conditions prevailing in the town whence he came. The Western cities have not been content to await the natural process of accretion; commercial organizations and real-estate syndicates have done the most active missionary work, and a great many manufacturers have been induced to leave the country towns, tempted by large "bonuses" of cash, land, and buildings. Against such competition the small towns, with their population largely composed of industrial non-combatants, have but little chance. It has been the history of the last few years that a large number of these assisted removals has come to grief. In the

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case of Minneapolis, the development of Minnesota and the Dakotas has induced the transfer to that city of many producers in order to be nearer to the consumers, but in nearly every case the removal has been at the expense of some smaller town. The great mills, like those of Minneapolis, can produce flour more economically than any small mill however well equipped, and can sell it at a smaller margin of profit. They therefore engross the export trade, and supply the market except for local consumption. This explains in part the remarkable diminution in the number of local flouring-mills during the last decade, but there are other causes which will be mentioned later. Chicago, with its suburbs, has swallowed the factories and workshops and work-people of villages and minor cities within a radius of many hundred miles. Multitudes flock to the cities because the drift is that way, because business is dull in the villages, often without any distinct analysis of reasons, but in reality because production and exchange, in so far as it is not by its nature local, is being rapidly removed thither.

Ample allowance must be made also for the influence of various social motives. Many successful men desire better social opportunities for their families than the small towns afford; there are those who propose to live on their accumulated gains and want to be near the centres of fashion and amusement. Undeniably the city has superior attractions as a place of residence for the well-to-do; even the poorest classes, who live in filthy tenements and are completely shut out from the enjoyments of nature, seem to find in the noises, the crowds, the excitements, even in the sleepless anxieties of the daily struggle for life, a charm they are powerless to resist.

Against these multiplied influences ceaselessly operating in favor of the great cities, the country and the lesser towns contend in vain. They are like the laws of nature, and are submitted to patiently. But in league with them has been another potent agency—the transportation system of the country—whose management in the past engaged actively in the work of helping the strong to absorb the weak. Prior to the passage of the interstate commerce law in 1887, the bitter competition of the railways for business reduced through rates to a figure out of all proportion to those charged to and from intermediate points. It was a cardinal principle with the managers that business must be obtained at whatever price. Freight was sometimes carried between important terminal points not merely for less than it cost, but actually for nothing. Freight rates kept per-

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petually falling until they became lower, on the average, than anywhere in the world; and in the terrible struggle to maintain their solvency, it was the settled policy of the managers to make up the deficiencies on business carried at unremunerative rates by stiffly holding up the rates that were not competitive. Many able railway men saw that this policy was a ruinous one, both from the standpoint of their local communities and themselves, for it sacrificed a large number of places whose interests needed to be fostered until they were strong enough to stand alone. But they insisted that they were powerless to resist the influence of competition; that in the absence of effective pooling arrangements it was impossible to maintain proper rates at competitive points, and at the same time the necessary revenues must be derived from some source. The long-and-short-haul clause of the interstate commerce law was designed to compel them to solve this problem; they were practically required to cut down their local or raise their through rates, but were still strictly forbidden to form pools for the maintenance of through rates. Before the passage of the law there can be no question that nearly universal discrimination was practised against the defenceless small towns, with the result of checking their growth and blasting their prosperity. Some railway managers declared that the law would simply ruin the railroads. Mr. Ackerman testified before the Senate committee that it meant the destruction of railroads. This practice found defenders even among the railway commissioners of some States. An ex-commissioner of Indiana, in a statement to the committee, said:

"The local or short-line shipper cannot understand why the through rates should be less than one cent a ton per mile, while he is compelled to pay two or three cents. I know an instance in my own experience where a miller complained that wheat brought to his mill from another State for conversion into flour was charged so much more than a miller a hundred miles beyond him, [that the latter] shipping from the same point, could convert his wheat into flour and ship it *back* the hundred miles and undersell the other miller in his own town."

The ex-commissioner then argued that this was just and reasonable.

After the law had been in effect two years, the Commission, in its second report, discussing the destructive effect of such local discriminations, said:

"How great the differences were, and how depressing they must necessarily have been upon small towns, some idea may be had from an examination of tariff sheets which showed that the carrier sometimes charged for the transportation of property from one terminus of its line to stations short of the other, fully three times as much as it charged by the same tariff sheets for the carriage of the like property from the same starting-point past the same stations to the other

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terminus. . . . But whether willingly done, or, on the other hand, done under stress of compulsion, by those who would have preferred to do otherwise, the consequences were unmistakable. Small towns bore the heaviest proportionate burdens, and, unless on general grounds it was desirable that the cities should be specially fostered and favored, the effect must, from a social point of view, be undesirable for the country. It was impossible that it should be made to seem right to the common mind that such distinctions should exist; the sense of justice received a shock when one was told that the small dealer in a country town was made to pay three times as much for the carriage of his goods as the city merchant paid upon the like quantity for even a greater distance; and a well-founded feeling of discontent arises among any people when it can see things done under the protection of its laws which seem to be plainly and unmistakably unjust."

Such was the state of things prior to the adoption of the law. The railways declare that they are now obeying its provisions, and no doubt they are doing so as regards intermediate stations on main lines, where the applicability of the law is unquestioned. But a large portion of the business of the country is done over railways which are but parts of through routes leading to great centres, and as to through business on such railways the courts now hold that the law does not apply. It is also too common for managers to disregard the law entirely whenever the exigencies of rate wars require a vigorous cutting of through rates. Moreover, the law itself is exceedingly elastic, prohibiting such discriminations only where the circumstances and conditions are similar; and the companies contend that a great variety of elements may make the circumstances and conditions so dissimilar as to justify them in treating the law as inapplicable. Thus it is plain that the interior towns are yet very far from enjoying that equality in the use of the public transportation facilities to which they seem to be absolutely entitled as a matter of right. Even with such equality the odds would still be enormously against them in their struggle for self-preservation. The general drift of opinion at present is that discrimination has its root in competition; that unrestricted competition between railroads is hurtful to all parties; and that the law can never prevent injurious discriminations, whether against persons or places, so long as pooling agreements remain illegal and unenforceable. Competition in rates must ultimately give way to some more reasonable method of regulation, which shall secure uniformity and equality.

It appears from what has already been said that for some of the conditions that are operating so unfavorably against the country there is no remedy. So far as the concentration is the result of the natural superiority of the city as a place for business or residence, so long as

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human nature continues to crave the stimulus of social contact, there can be no remedy until the accumulated miseries of overgrown cities drive the people back to the land. Some sanguine observers, seeing the temporary check caused by the present depression, think that that time has now arrived. Others look to the recent extraordinary extension of the system of electric street railways into the country districts, to give relief by making it more convenient to live and work outside the cities. This movement, however, appears to be suburban only. It can hardly stop the rush to the cities, but it will enable the cities to spread out over a wider territory, materially reduce the overcrowding, and raise greatly the standard of health and comfort for the poorer citizens. This suburban movement is universal, and is one of the most significant features of modern town life. It is introducing great changes in the condition of the people, and will deeply affect all the elements of the city question. It is another proof of the important part which transportation plays in developing and moulding the form of the modern commonwealth. But this counter movement can hardly affect the rush from the country toward the centre, and possibly it may even accelerate it by ameliorating the condition of the city's poorer classes. More is to be expected from the transmission of electric power for manufactories, both in offering cheaper rents and ampler accommodations in the country, and also, perhaps, by diminishing the superiority which the factory now enjoys over the small shop.

With these exceptions, the only remedy that can avail to moderate existing conditions is equality in transportation rates; that is, such a readjustment as shall treat the railroad system as a unit and all the people as equally entitled to its benefits. In such an adjustment of rates, competition between the different parts of the system must be reduced to the lowest terms, and the welfare of all sections of the country must be considered. So long as railroads are permitted to wage warfare upon each other they will obtain the sinews of war by taxing their own people, whose situation leaves them no choice in the selection of a route. What system will be devised to secure equality remains to be developed in the future. At the present time it would seem that some comprehensive method of government supervision must be adopted, or the railroads will solve the problem for themselves by first securing the legal right to form pools, and afterward organizing themselves into a federation strong enough neither to need nor to fear the law.

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One lesson which seems to lie upon the surface is that agriculture is not reaping the advantages promised by the early advocates of the protective system. Protection was to place the factory and the farm side by side; the farmer was assured that he should be reimbursed for the higher prices he was to pay for manufactured articles by the growth in his neighborhood of a busy population of workers who would buy his products at enhanced prices. This promise has not been redeemed. The farmer has found the articles he needed made artificially dear, but there are every year fewer factories in his vicinity and lower prices for his products. The universal depression of agriculture East and West, the dwindling population of agricultural communities, would seem to indicate that the cultivators of the soil are being exploited for the benefit of manufacturers, and that the cities are appropriating the largest part of the profit. The loyalty and tenacity with which the farmers have so long clung to the doctrine of protection in the face of declining prosperity is remarkable.

It is not pleasant to believe that in the future development of our country dulness, isolation and monotony are to be the permanent lot of the tillers of the soil. It will be unfortunate for our national life if agriculture shall come to be shunned by the intelligent and abandoned to a class of peasants. For centuries the real strength and glory of England has been in her sturdy yeomanry; the passion to own land and live upon it is to-day the chief cause of the prosperity of France. We in the United States cherish a deep love for the farms and villages from which most of us have sprung, and whence we must chiefly recruit the energies of a race that is consuming its strength in smoky cities. Is it not possible that the fierceness of the rage for wealth will one day abate, and the people begin to look about them for the sweetness and serenity which human nature longs for in its highest moments, and which are best found under a pure sky, amid the quietness of nature? When the farmer and villager begin to study more how to enrich and beautify farm and village life, when perfect roads, daily mails, the telephone, the electric railway, the manual-training school, shall have carried into the remotest corners the blessings of the new civilization, it may be that the incentive to live in cities will be largely removed. If the dwellers in the smaller towns and country want to counteract the existing tendencies they must be alert to seize and appropriate the agencies which are now transforming modern life.

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THE DEEP-WATERWAYS PROBLEM.

A RELIEF map of the continent of North America shows a broad and deep depression reaching from the Gulf of St. Lawrence to the Gulf of Mexico. This depression has been aptly called by an eminent engineer the Great Continental Trough. Along the floor of this Trough lie the Great Lakes. The Mississippi drains its southern end. At the Straits of Mackinac it divides into two arms,—the Lake Superior arm, extending westward 400 miles to Duluth, and the Lake Michigan arm, reaching 350 miles southward to Chicago. The divide just back of Chicago, between the lake and Mississippi tributaries, has an elevation of only twelve feet above the lake. In old geologic ages Lake Michigan drained into the Mississippi. Chicago is now spending $25,000,000 in opening the old outlet of the lake, to drain her municipal territory and provide a channel by which steamboats from the Mississippi can reach her docks.

The highest elevation of the floor of the Great Continental Trough above the mean tide of the ocean is only 700 feet. The Trough extends through the most productive regions of North America. For more than three-quarters of a century the dreams of economists and the aims of practical and far-sighted statesmen have been to open the waterways of this vast valley for commerce, so that steam craft may ply freely and without transfer of cargoes between the Mississippi and its tributaries and the Great Lakes and the Atlantic. In later years the rapid settlement of the immense wheat-growing and maize-growing plains of the West has created a popular demand for the cheapening of transportation to the seaboard. This demand has obtained from Congress very large sums for the improvement of the Mississippi, and smaller sums for the removal of obstacles in the channels connecting the Great Lakes. At the same time our neighbors, the Canadians, eager to secure for their own country the advantages of the natural outlet from the Lakes to the Atlantic by way of the St. Lawrence, have spent $50,000,000 upon the Welland Canal from Lake Erie to Lake Ontario, and the system of canals around the rapids between Kingston and Montreal, and the recently

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opened canal on their side of the Sault Ste. Marie; and the State of New York, at her own expense, has enlarged her Erie Canal.

The improvements in the channel of the Mississippi do not materially benefit the grain-growing sections of the West. Some grain is floated down to New Orleans in barges, but when the grain reaches the ship at New Orleans it is farther from Liverpool than it was when it started. The West, and especially the Northwest, which is the granary of the continent, has steadily looked to the route of the Great Lakes as its true, economical waterway to the sea, and has brought its influence to bear upon Congress through the press, through numerous conventions, and by the unwearied efforts of the commercial bodies of its cities and towns, to secure grants of money from the Government for the opening of this waterway to vessels of deep draft. Nature placed some pretty serious obstacles in the way. They are the rapids of the Sault Ste. Marie, between Lake Superior and Lake Huron; the shallows below Lake Huron known as the St. Clair Flats, in Lake St. Clair; the ridge of rock across the Detroit River, called the Limekiln Crossing; and the Falls of Niagara between Lake Erie and Lake Ontario. Between Lake Ontario and the deep water of the lower St. Lawrence are numerous rapids in the tumultuous river, and certain shallows below Montreal.

The United States Government has blasted out the rocks of the Limekiln Crossing, excavated a submerged canal across the St. Clair Flats, and deepened and enlarged the Sault Ste. Marie Canal, originally built by the State of Michigan, so that there is now a free channel for vessels drawing twenty feet from both Chicago and Duluth to Buffalo. The result has been a remarkable revolution in the carrying-trade of the Upper Lakes. The small propellers and sailing-vessels drawing ten or twelve feet have mostly disappeared, and in their stead have come from the shipyards of Cleveland and Detroit enormous steel steamers and great barges of the whaleback type, drawing seventeen or eighteen feet, and carrying from 60,000 to 100,000 bushels of wheat in a cargo. Freight rates on grain and iron ore going down the Lakes, and on coal coming back, have been cut in two. A bushel of wheat is now carried from Duluth to Buffalo for from 1½ to 2 cents, a distance of over 1,000 miles, while the carriage from Buffalo to New York by the Erie Canal and the Hudson River, a distance of 495 miles, still costs from 3 to 5 cents. All-rail transportation from Chicago or Duluth to New York costs 14½ cents per bushel, and the rate by water to Buffalo and thence by rail to New

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York is 8 cents. At the close of our Civil War it cost 27 cents to haul a bushel of wheat from Chicago by rail to New York.

Now the great freight-carriers of the Upper Lakes are bottled up at the lower end of Lake Erie. They can go no farther seaward, and they must transfer their cargoes to the canal-boats or cars at Buffalo. The St. Lawrence route affords no better facilities. Vessels drawing twelve feet can go through the Welland Canal into Lake Ontario, but they are stopped by the St. Lawrence canals, which are only ten feet deep, and must transfer grain into barges at Kingston. The cost of transit from Kingston to Montreal, a distance of only 170 miles, is almost as great as that from Duluth to Kingston, a distance of over 1,200 miles. The Canadians have shown a noble public spirit in their canal expenditures. They have taxed themselves $10 a head for every inhabitant to build and enlarge the Welland Canal, to build the short canals around the rapids of the St. Lawrence, and to deepen the shallow places in the river below Montreal. They have just put $2,000,000 into an unnecessary canal on their side of the Sault rapids, under the influence of national pride and pique. They have also begun the work of deepening the St. Lawrence canals to fourteen feet, and promise to complete it in four years. Their waterway system between Lake Erie and the Atlantic tide in the St. Lawrence is, however, a light-draft system. It makes no provision for the huge craft that have cut in two the rates on grain from Duluth and Chicago to Buffalo. It contemplates a perpetual transfer of cargoes at Montreal, and it does not seek to admit sea-going vessels from the Atlantic to the Lakes.

Now the ideal of both the American and the Canadian West is to "go down to the sea in ships,"—to reach tidewater with unbroken cargoes from the head of Lake Superior and Lake Michigan in the largest vessels that pass through the locks of the "Soo" and cross the St. Clair Flats. Our mid-continental population will never rest content until this object is attained. Whether our grain-laden vessels, drawing close up to the twenty-foot limit, will go on across the Atlantic to the ports of Europe, or whether it will be more economical to transfer their cargoes to the leviathan steamships of the ocean, which draw from twenty-five to thirty feet, is a question we are willing to leave for the future to solve. What we now demand is a channel to tidewater, at either Montreal or New York, or both, corresponding with the channel already obtained from Duluth to Buffalo. The Deep Waterways Convention held at Toronto last summer went

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still further, and advocated the construction of all locks and other permanent structures on the line of the present route to a depth of twenty-six feet, looking forward to a further deepening of the channels between Lake Superior and Lake Erie.

To comprehend the force and persistence of the demand of the West for an open waterway to the sea, we must look at the situation of the wheat-farmers of our Northwestern States and of the Province of Manitoba. The great prairies of Minnesota, North Dakota, the northern part of South Dakota, and Manitoba are especially adapted for wheat-culture. The summer nights are too cool, and the frost comes too early, for corn to be a trustworthy crop. The winters are too long and too cold for stock-raising to be carried on under the best conditions. This region, which may be roughly outlined as about 600 miles long by about 300 miles wide, is an ideal wheat-country and produces the hard wheat which, containing the highest percentage of gluten, makes more loaves of bread to the barrel of flour than any other. At the time of the great movement of population to these prairies—the decade from 1875 to 1885,—wheat in this region brought an average price of a dollar a bushel at the railway stations. It is now worth about 50 cents. Granted that the farmer now pays much less for labor, machinery, twine, clothing, and groceries than he did when he sold his crop for a dollar a bushel; nevertheless he suffers greatly by the decline in the price of his only staple. For a time he hoped from year to year that the world was passing through an era of low prices, and that wheat would before long regain, most of its loss. He has been forced of late to give up that hope. He now sees that the steamship and the railroad have made the people of remote parts of the globe his competitors in the food-markets of Europe. Australia is now shipping much wheat to Liverpool. India sends about 50,000,000 bushels a year. The Argentine Republic —much of it an immense prairie intersected by navigable rivers and now being rapidly occupied by railway lines—is attracting a heavy immigration of farmers from Germany, Spain, and Italy, and is raising wheat under very favorable climatic conditions. In 1893, 25,000,000 bushels went across the Atlantic from that country, and it is estimated that the crop of 1894 has yielded 90,000,000 bushels for export. Russia is building a railroad across Siberia that will open to settlement an immense region with a soil well adapted to wheat, and a climate like that of North Dakota. The world is going to be overstocked with wheat for the next generation at least. Our North-

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western farmer, abandoning hope of higher prices, is turning his attention to the most careful economies in cultivation and in living. At the same time he is keenly alive to every possibility of lowering the cost of transporting his crop to our Atlantic seaboard cities and the European markets. Every cent saved on the freight of a bushel of wheat is a gain of a cent a bushel to the producer. The ultimate object of the deep-waterways movement is to place the wheat of the American and Canadian Northwest in Liverpool at no greater freight rate per bushel than now obtains to New York and Montreal. The twenty-foot channel from Duluth and Chicago to Buffalo has taken 3 cents a bushel off the old cost of carriage, and it is believed that twenty feet on to New York and Montreal will make a further reduction of 3 cents to the seaboard.

Evidently the first step to prolong the deep waterway of the Upper Lakes toward the ocean is to open a channel between Lakes Erie and Ontario that will admit the passage of our big grain-carriers from Duluth and Chicago, which are now forced to discharge at Buffalo. Eminent engineers told the Toronto convention that it will cost no more to make a new canal around Niagara on the American side, of sufficient capacity in channel and locks for our modern lake shipping, than to enlarge the channel and locks of the Welland Canal. For either work their estimate is $23,000,000. Besides, the lockage system of the Welland is out of date. There are twenty-five locks. The new science of canal construction would provide only eight or ten locks for the same descent. By diminishing the number of locks, and increasing their depth, the movement of vessels is facilitated and the cost of maintaining a canal is reduced. Instead of a marine stairway with steps of about fifteen feet in height, modern engineering makes great hydraulic lifts that raise and lower vessels forty, fifty, and even seventy-five feet. To have the United States Government promptly begin the construction of a canal from Lake Erie to Lake Ontario by way of the Lockport route, with a twenty-foot channel, and with all permanent works twenty-six feet deep, is the first demand of the deep-waterways movement. The Welland Canal can well remain as it is for the use of vessels of light draft.

When Congress provides the means for opening a channel through which our Western grain fleet can get into Lake Ontario, we can no doubt count upon the Canadian Government to revise its present plan of fourteen feet depth for the enlarged St. Lawrence canals, so as to make them correspond in capacity with the rest of the channel from

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the Upper Lake ports. It will cost $27,000,000 to open a twenty-foot channel from Lake Ontario to Montreal. But we shall not be content with getting to Montreal. That seaport is ice-bound for nearly five months of the year. Besides, when we are at Montreal with our grain-laden vessels, we are nowhere, so far as the great breadstuffs markets of the New England States, of New York City and of Philadelphia are concerned. The St. Lawrence route to Europe would be a short one and a good one for our wheat for seven months of the year, but we want also to get to New York City, and on the way there we want to skirt with our cargoes the populous New England States, so that they can take what they want of our wheat. We do not expect that the Erie Canal will ever be made into a channel for our big lake steamers. The cost would be too great for either the State of New York or the United States to undertake. The route by way of Oswego and the Mohawk is practicable, but a ship canal on that route would cost $127,000,000. There is a favorable route from Lake St. Francis, on the St. Lawrence, to Lake Champlain, known as the Caughnawaga route. A canal 32 miles long, with only 29 feet of lockage, will join the St. Lawrence above the Lachine Rapids with Lake Champlain. The enlargement of the present canal between Whitehall and the Hudson would prolong the deep-water system to the Hudson, and the deepening of that river to a point about 30 miles below Albany would take it to the ocean. The cost of this enterprise is estimated at $51,000,000.

All the figures here given are very much below the old estimates, and are based on the recent experience of the city of Chicago in excavating its great drainage canal from Lake Michigan to the Illinois River. Such remarkable improvements and inventions have been made in machinery for excavating earth and rock and removing material taken from canal-beds, that Chicago is constructing her drainage canal for less than two-thirds the cost per cubic foot of material handled that Manchester paid for her ship canal. This great cheapening in the cost of canal-digging is a factor of prime importance in the problem of a deep waterway from the Lakes to the sea. In fact it has given a fresh stimulus to the whole movement. Its significance will be apparent from a single statement. The estimates of a few years ago, of $130,000,000 for deepening the Welland and St. Lawrence canals to twenty feet, made by the Canadian Government, have recently been cut down to $50,000,000.

There are serious obstacles, apart from those of a physical and a

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financial nature. Montreal and most of the Province of Quebec are hostile. Montreal fears that with a deep channel to the tidewater of the St. Lawrence, wheat-ships would go straight to Liverpool, their cargoes paying no tribute to her elevators and commission-houses, and that ocean steamers would pass her by and go on to Toronto with their cargoes of European merchandise. Buffalo is also hostile. She makes about a cent on every bushel of wheat that is transferred from lake vessels to the Erie Canal, and she strenuously objects to any change in the existing grain route to New York. If not positively hostile, New York City is indifferent, and has thus far given no aid or encouragement to the movement. She appears to be content with the towpath and the mule team of the Erie Canal. If a twenty-foot channel should be made between Lake Erie and Lake Ontario, and the Canadians should deepen their St. Lawrence canals so as to give our grain-carriers a highway to Montreal, New York would soon set to work upon the Champlain route.

We of the West do not look for any further reduction in railway freight charges. Many of our trunk lines are in bankruptcy by reason of excessive competition with each other and the pressure that has been brought to bear on them during the past ten years, by State legislatures, State commissions, and public opinion, to force down their rates. They have reached the bottom in the downward tendency and are now uniting to make a fight for the right to live. If we are to go on raising wheat for the world's markets in competition with Russia, Hungary, India, Australia, and Argentina, and are to face the future competition of the vast Siberian plains, we must have a free water highway for large vessels from the Great Lakes to the Atlantic. Our Government has already opened a thousand miles of this highway. We demand that it shall proceed without delay to complete this great national work, so that our big steel steamers and whalebacks, taking their cargoes of grain at the ports nearest the wheat-fields, may reach the wharves of New York City and have the open sea before them. When Chicago spends $25,000,000 to drain her sewers and to open water communication with the Mississippi, it is surely not unreasonable for us to ask Congress to devote only three times that sum to extend ocean navigation into the heart of the continent.

E. V. SMALLEY.

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AN APPEAL TO HOUSEKEEPERS.

In the course of twenty years of housekeeping in New England, it has been very strongly impressed upon my mind that employers could make and ought to make domestic service more homelike and more attractive, and that by so doing they could powerfully aid that social reform toward which all men are now looking. In order to do this they must pay attention to some of its smallest details and be willing to change some of the arrangements of their houses and some of their methods of living; and it is about these changes that I would make the following suggestions.

There are large institutions in Boston—doubtless also in every large city in the United States,—whose sole object it is to rescue little children from neglect and evil surroundings, and place them in homes where they are sometimes adopted, sometimes trained only as members of the household; but family life is sought for them as the most desirable shelter possible. Children brought up in this way have not what some writer has called "the lost, asylum-look" which comes from being treated for years *en masse*, and losing all individuality in classification. And in many other lines the tendency of modern reform is to exalt the life of the home, the protection it affords and its influence on character and manners, and to recognize as the way of Providence that "He setteth the solitary in families." That home-life in its best sense is the desirable life for most women will hardly be denied even by the warmest advocates of their higher education and their admission to new employments.

What then are the characteristics of a home, not now for children, but for those "children of a larger growth," generally young women and girls, who engage in the work of our households? Assuredly there must be food and shelter; useful occupation and instruction; protection from harm and temptation; mutual confidence and respect; care in illness; and sympathy in both sorrow and pleasure. No one of these qualities could be omitted from the description of a good home, and it is as offering a good home that domestic service makes its special claim. Every year or so, sometimes alas! much oftener,

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some new-comer enters our households as cook, housemaid, nurse, seamstress, or general worker. Sometimes her duties are as specialized as in an English house; often they are as varied as those of the "help" in a New England farmhouse. These women are separated from us who employ them sometimes by race, religion, or education; chiefly by the traditions, or present existence, of social prejudices or caste. They are bound to us by their womanhood, their youth, and by their very ignorance which appeals to our superior knowledge and care. If this multitude of young women (most of them are young), constantly passing through our households, can be protected from evil, instructed in useful knowledge, refined into ways of gentleness, as the result of their sojourn with us, who will say that employers cannot make domestic service a valuable aid to society? Why do not women infinitely prefer such a home to the dangers of employment behind a counter or in a factory—dangers which threaten health, honor and happiness? That they do not prefer it, is a well-known fact.

But do women find in domestic service all these characteristics of a home? First, as to mechanical conditions,—food and shelter? Yes, certainly, we answer; better food probably than they ever had before and plenty of it; comfortable beds and rooms often as good as those of the children of the family. As to food, few indeed are the families where servants do not have enough and that of excellent quality. Yet a cook has it in her power to make the other servants uncomfortable by refusing to take the trouble to prepare an attractive meal for them. The head of the household must be on the watch for this possible discomfort. Again, women who have risen at six o'clock or earlier should not wait till nine before they eat their breakfast. We know the importance of healthful and regular food; they do not, and we should teach them.

Then as to shelter: we should whenever possible give each servant a separate sleeping-room. One of the first longings of every girl of twelve or fourteen is for a room she can call her own; one place where she can be alone for special work, for quiet thought, for tears and prayers. In building or refashioning a house we should study this need, and by preference make two or three small rooms out of the one large room perhaps designed for the servants' occupancy. Enforced close companionship during sleep and at meals is often one of the greatest trials of a house-servant's life, and we should try to make this trial as light as possible. At least we should furnish the one room with separate beds, wash-stands and bureaus, and

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thereby avoid many little disputes. Each girl should be held responsible for the neatness and (what is much harder to enforce) the ventilation of her room, and we should teach her, as we teach our children, the injury done by unaired bedding and furnishing.

Next comes the useful occupation. Certainly we think there is enough of that. Sometimes there is too much. We do not really know the difficulty or ease of any work till we have done it ourselves. One of several servants in a large family—a new arrival—asked the cook, "Why do you not have our breakfast before the family's and get the work done earlier?" "It would be of no use," was the reply. "Mrs. Blank would soon find us more work to do, if she saw we had any spare time." In another case, a lady said to me, "My cook gets through all her work at three or four in the afternoon and there is an hour or more before she has to get dinner when she is doing nothing. I think she goes to her room and lies down. She ought to do some of the chambermaid's work and so set her free to sew and do other things for me." And when I remarked that the cook had been on her feet all day, she replied, "But a woman who comes in to clean or scrub gives me all her time, why should n't my cook do the same?" Both these employers were kind-hearted, good women, but they had never done housework and had no conception of the fatigue it involves. Such regular, sustained labor requires intervals of rest, and we should make it a principle so to arrange the work that every afternoon or evening a girl should have some leisure.

We should consider, also, the loneliness of housework. This, in a woman's mind, is one of the greatest drawbacks to domestic service. She fears to be isolated from the family and to be held to a wearisome routine of duties unshared by others. For this reason, as for others, it is well for us to take a share sometimes in the housework and let our daughters help. Some servants prefer general housework to any more specialized form, because in such a place the mistress almost always helps in the work; and they prefer it partly because of the companionship, and partly because of the increased dignity thus given to the occupation. For if a girl never sees her employers wash china, or dust the parlor, or do any cooking, and hears them always speak of such work as hateful and wearisome, will she not involuntarily come to take the same view of it?

In our thoughtful moods we feel that the building and sustaining of a home is one of the noblest works possible to women. We recognize its physical comfort, its mental repose and its far-reaching

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moral influence. We know that this ideal home must rest upon the firm foundations of order, cleanliness and wholesome food; that without these qualities a house cannot be a home. Neither art, nor music, neither family affection nor intellectual interests, nor all four combined, can make up for the lack of these essentials. Such considerations dignify the humblest details of housework. Yet we allow our daughters to hate housework and to grow up ignorant and incompetent about it, and we ourselves take no share in even its lightest labors. Actions speak louder than words, and even without speech housework is in many of our homes evidently considered disagreeable and degrading. How different from the home where perhaps the breakfast china is washed and the china closet rectified by the mistress's own hand; where the daughters have charge of the parlor or of their own rooms, and where such slight share in the day's labor, beautifully done, is recognized and honored, and sets its daily example! One need not do much, only enough to show an interest in, and respect for, the work.

These mechanical arrangements of food, shelter and occupation, having been considered, we come to instruction as part of a home-life. It is a much disputed question whether the employer should be herself able to do all kinds of housework well, or whether her ignorance and helplessness do not call forth more earnest and skilful work from her servants. Ladies often say, "Oh they know I cannot cook the dinner or clean the house and so of course they must, and they work a great deal better than if they thought I could help myself." I have heard very sensible women say this. And a charming authoress some time ago wrote a series of articles in a religious newspaper strongly defending this view. She wrote in substance, "If I go to a dressmaker or milliner, I do not expect to teach or show her how to make my dress or bonnet; that is her work, not mine. Neither should I be expected to teach my cook to prepare the dinner or my waitress to set the table. That is their business, not mine."—And again, "If your breakfast muffins are filled with soda, never say to your cook 'There was too much soda,' but say 'The muffins were not good this morning.' Bridget will naturally reply, 'And what was the matter with 'em, ma'am?' and you should say, 'I am not a cook, I don't know. You must know; that is your business.' Bridget is then gratified by your acknowledging her superiority in her own place. You must always take this tone with your servants; they have undertaken such work; they must be skilful and compe-

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tent and expect no guidance from you." Can we reasonably expect such trained service in this country?

We can bring to the problems of cooking and housework intelligent educated minds and often a nicety of taste and smell not attained by poor women who have had a limited diet and untrained observation. The employer who teaches her cook to make delicate soups and desserts, and who trains her waitress or chambermaid to skill and neatness has been of real service to them. She has helped them to fill their present places satisfactorily and has perhaps aided them to win promotion and higher wages. Without having such knowledge herself she cannot teach them, although in some localities employers can send their servants to a cooking-school where they obtain instruction which is very useful to them. In the present scarcity of domestic servants promotion cannot often be given in the same family, because untrained women demand and receive nearly as high wages at the beginning as at the end of their term of service. The promotion takes place in some other household. Ah! how many an ignorant, clumsy girl from over the sea has been trained in these general housework situations by some neat, energetic Yankee mistress in ways of thrift and skill and has then passed on to high wages as a first-class cook! And the tired housekeeper, as she sees her often ungrateful maid depart, sighs to think of the next and the next incompetent—a sort of unending series,—and little knows that she is doing as good missionary work as the helper in city sewing- and training-schools or the languid fine lady who gives liberally to the Housework Kindergarten. The merchant is proud to point to his quondam office-boy, who, from making the fires and running errands, has been steadily promoted to the place of bookkeeper, clerk or salesman, and finally to a business of his own. We housekeepers should try to attain to a similar feeling.

Protection is the next attribute of a home that we have named. From what evils do we need to guard these young women? From bad companions, from evil suggestions, and from possible insult and contamination. In order that our advice and restrictions should protect them we must enter into sympathy with their youth and natural longing for society, and we must remember that our rules of social etiquette are not always the same as theirs. If we prohibit the visits of bad men and women we must allow and encourage the visits of good ones. Crowd out evil with good is the maxim of social reform to-day. We must not give money and support to coffee-houses that

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replace with innocent pleasures the dissipations of the saloon, and then refuse to allow any followers to our poor little maid in the kitchen. If some pleasant young fellow is calling on Edith in the parlor we cannot consistently say that the temperate, hard-working Michael shall not come to see Bridget. We should take pains to ascertain the young man's good character and respectability, as with our daughter's friends, although such inquiry must be made with great tact and discretion.

As to going out in the evening we often wonder why a girl is not content to stay at home and sew, when we should rather remember the tedium and confinement of the day's work and should encourage her to seek fresh air and friendly faces outside. There are evils that walk in darkness, it is true, but a quiet-mannered, self-respecting woman seldom meets with harm; and if she goes to her home, or to visit respectable friends, the gain to health and cheerfulness will far outweigh such slight risk. And since a quiet, modest manner is so great a protection to every woman, let our maids have a good example in our own families. Let them see us train our daughters to soft voices and gentle movements; let them hear us criticise the loud laughter, the forward manner, or the selfish carelessness of the ill-bred woman in every station of life. Such indirect criticism is often the most effective.

The books a girl reads are also among the dangers of life. Let us not merely condemn the silly, worthless stories which are handed about among these girls, but supply our kitchens with good books; though good and interesting books which will not jar upon prejudices of race or religion are very hard to find. If the girl is young, and her parents are living in the neighborhood, we should try to see them and coöperate with them for the good of their child and agree upon the necessary restrictions. We should willingly do this if the girl were a member of our Mission Class: can we not do it for a member of our household?

Respect and confidence we certainly wish our servants to feel toward us, and as one of the principal grounds for such feelings let us strictly keep our engagements with them as to payment of wages and giving of leisure time. It seems as if this would be very difficult in housework, which is in its nature variable and elastic, and cannot be regulated like typesetting or sewing. But we can make it a point of honor and honesty to keep to the contract, whatever it may be, about holidays; to say in the beginning, "I may not be able always

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to give you Thursday afternoon, but if not I will give you another afternoon in its place"; and we should tell them of such a change in due season, respecting their possible engagements with others. And we should give such time, once agreed upon, not "grudgingly, nor of necessity, for God loveth a cheerful giver" of leisure as well as of money. If sickness or emergencies call for extra work and no vacations, we should offer them extra wages, and make it evident that we appreciate any willing helpfulness they have shown.

It is hard to describe a home atmosphere, but we all know what it is; we know at which of our friends' houses we feel ourselves at home and part of the family, while in other houses we are only visitors. Probably our servants who, as the keeper of an employment office once said, "have no vocabulary, you must remember," would find it even harder to describe. But the feeling is there. It is this which will keep a woman doing heavy work in a large household, when easier work and "two in a family" (that most desirable number!) tempt in vain. It is this which will make her look back with longing to the place she has left from the easier one to which she has attained. "The work was a great deal harder at Mrs. Blank's," said a housemaid recently, "but she was so kind and the feeling was so different." Let us try to create this home atmosphere for all our household, for our servants as well as for our children, by recognizing and praising their good work, by avoiding names and regulations which are distasteful to them, and by sympathy with them as women and fellow-beings.

This is a brief and inadequate statement of what our homes might be to our domestics, and it may be answered in two ways. Some housekeepers can truly say, "All these things have I kept from my youth up," and they have only to recognize the worth of the work they are doing and to feel that they help society as truly and as effectually as if the work had a long name. But many more housekeepers will ask, "Why should we take all this trouble, often so fruitless and ill-repaid, simply to make domestic service attractive? If these girls do not wish to live with us; if they despise housework, and prefer the liberty of a shop or factory, if they rebel against control and supervision, scorn the maxims of household economy, break our china and spoil our furniture, why not regard them merely as necessary evils and let them pass through our houses as so many machines? We have little return for sympathy and kindness; we are looked

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upon as aliens in religion, often only as Philistines worthy of the spoil. We do not try to make our employment attractive to the gardener, carpenter, or dressmaker: why should we make so much effort to throw a charm round domestic service?" I answer: "Because other occupations are crowded and this really worthy and desirable one is not even full. Because, as matters now stand, and have stood for the last forty years, our own countrywomen will not engage in domestic work. They dislike the employment, and regard it as socially degrading and as limiting their personal freedom. It is left almost entirely to foreigners, and they, as they become Americanized, also look down upon it. Consequently these young women crowd into the shops and factories, keep down wages, and swell the ranks of the overworked and wretched, till perhaps misery presses them lower still into moral degradation and ruin."

Have we mothers and housekeepers no responsibility in this matter? Can we shake our skirts, and say "I am not my sister's keeper"? If the rule, the custom in this country were that young women should pass some years in domestic service, learning useful work, refined and modest manners, gentleness and truth with little children, what beneficial changes might not result, whether they continued in their useful and honored occupation or went to homes of their own to brighten and sweeten them with the economy, good sense, and self-control learned in such service! A woman trained in these gracious household ways will keep a clean and thrifty house, will rightly guide her children and be a true helpmate to her husband. Her home will be a radiating centre of good, and the rays may have been lighted at our own hearthstones.

This is the mission work we mothers and housekeepers can all do. Tied to our homes often by little children, by limited means or by poor health, we may not be able to attend meetings or visit for the Associated Charities, or even sew for an orphan asylum; but we can make sure that no girl ever passes through our homes without learning something useful, without seeing housework respected, without the glow of a kindly interest and the felt influence of a right view of life and its duties. Is not this motive sufficient to make us abolish all the unnecessary restrictions of domestic service and add all the reasonable and possible attractions to it in our homes?

Can we not thus aid in social reform, or, in Scriptural language, help to bring in the Kingdom of Heaven?

CHRISTINA GOODWIN.

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